VOL XVI. AUGUST, SEPTEMBER, AND OCTOBER 1920. WHOLE
Nos. 8. 9. 10. Nos. 182-184.

ॐ

The Jaina Gazette.

Knowledge, that leaves no trace of acts behind,
Is like mere body, destitute of mind.
Knowledge the stem, and acts the fruit will be,
'Tis simply for the fruitage grows the tree.
The barren branches do but shock the eye,
And can but fuel to the cook supply.

—*"Anvar-i-suhaili."*

† Kannada Jain Literature.

BY

Prof. R. Tatacharya M. A., L. T.,

Teachers' College, Rajahmundry.

INTRODUCTORY.

"THE Jains have no literature worthy of the name. A religion in which the chief points insisted on are that one should decry God, worship man, and nourish vermin has indeed no right to exist."—*Religions of India,* by W. Hopkins page 207. This indeed is the view of an 'Oriental Scholar, spread over thousands of lay Readers. There is hardly any justification for allowing such views to be published broadcast, while distinguished scholars of the stamp of Doctors Jacobi and Satischandra Vidyabhushan have seen more than they expected in the comparatively few religious

† All Rights Reserved.

Jain works that they came across. The Jain Literature of Northern India has deservedly won the admiration of scholars, but the literature of Southern India is equally deserving of a careful study and appreciation. There was a time when South Indian literature was more than sufficient for all the practical purposes of the Jains, besides affording them enjoyment as works of art and beauty. Although it is not possible for the present writer within the limits of a single introductory article on Kannada Jain literature to compare it with the corresponding Tamil literature, a cursory glance at even the rudiments of the two literatures, will convince the lay reader of the greatness of the Kannada literature in respect of the extent, and depth of the subjects, the number of Jain scholars and writings, and what is more important, the princely patronage that kept up the Jain influence and mastery over the Kannada country for several centuries.

It is indeed shocking now to review the bright period of Kannada literature, identical with early Jain literature, whilst we find very little support from the modern state of Jain learning; and some would even be led to think of our accounts as more or less fabricated by interested patriots, but for the very solid ground of evidence that has been amply furnished by the disinterested labours of scholars of the type of Doctors Fleet, Kittel, Rice and Narsimhacharya - names which will live as household words in every Kannada home.

Religious persecution, intolerance, bigotry, conservatism, and the like have done much to keep from the public all that is valuable in kannada Jain literature. Thousands of *bastis* have been destroyed, and the libraries set on fire. Several thousands of palmyra manuscripts have been thrown into the Kaveri or the Tungabhadra, and the havoc of worms has been equally destructive of the vast treasures of learning. Still we have not lost all. There are still large collections of very valuable manuscripts in the libraries of the several *Srutabhandaras* and private libraries. The number of printed Jain Kannada works is as nothing when compared with the number of manuscripts extant. Much labour and care is needed in bringing the Jain works to light. Unless speedy and effectual measures are adopted for their preservation, exposition, and publication, it is quite possible that before long we shall lose even what we now

have. We have already lost a good deal without any hope of recovery. It is not therefore too much to demand from the Jain public and others inerested in Kannada Jain literature to form into some committees for printing and publishing the early texts with such notes and introduction as may be necessary for their elucidation. It is within the memory of the present writer to have been asked to edit some such works by at least two Kannada Jain gentlemen—the proprietors of the Jaina Hitaishini and the Jaina Bandhu; and the writer is even to day prepared to devote his spare time for such purpose if only he is given a difinite work. Unfortunately these gentlemen have to be reminded again and again of their duty, not merely by letters but also by personal interviews with them in places far removed from his headquarters.

The literary account intended to be given in this and subsequent articles lays no claim to originality as much information has to be gathered from the sources collected and explained by the eminent scholars to whom we owe the 'History of Kannada Literature.'

The period we shall begin with is that preceding the famous Adipurana of Pampa dated Saka year plava 873. (A. D. 941.)

Samantabhadra, Kaviparameshti and *Pujyapada* are illustrious names respectfully mentioned by most Jain Kannada writers. There is reason to believe that they were of Kannada country and had a large number of Kannada disciples whom they taught. Their works are mostly in Samskrit.

Durvinita was a Ganga king who ruled over a part of Mysore-478-513; and wrote a commentary in Kannada prose on *Bharavi,s* (Sanskrit)*Kiratarjuniya*. He was a disciple of Pujyapadaswami.

Sri Vardha deva the author of the *Chudamani* kavya a work of some 96000 verses in Kannada is much praised by the Samskrit poet Dandin.

Vimala a Swetambara Jaina wrote in Samskrit the *Prasnottaramala*.

Sivamara (780-814) was a Ganga king who bore the title Saigotta. His work *Sivamaramata, a treatise on Elephants* must have been very popular in Kannada.

Sri Vijaya is the author of the Chandraprabha purana, and a distinguished Kannada grammarian. Every Kannada Scholar (Kesiraja, Durgasimha etc) refers to him as *Sri Vijayar* with the honorific plural. There is reason to believe that he was the author of

a kavirajamarga or *kavimarga* (work on Poetics) in the reign of Nripatunga and that this work was subsequently rewritten by an inferior poet of the king's court who claimed the authorship. He seems to have been *Guru* to some Ganga king of Mysore.

Jayabandhu nandana (son of Jayabandhu) (cir, 800) has left us a work on cookery-Supa sastra-in Champu style, the prose however preponderating.

Nripatunga the reputed author of the Kaviraja marga. He was a Rashtrakuta ruler whose capital was in Malkhed (Manya kheta-Kan. Mannekheda) He was a disciple of Jinasenacharya the author of the Adipurana in Samskrit. After a glorious reign of 62 years he renounced his kingship. This fact is mentioned in his Prasnottaramala.

Before the Kan. Adipurana, it is necessary to mention Gunavarma I whose patron was Ereappa Ganga the famous Ganga king who bore the titles Ganga chakrayudhanka, Srirupa kandarpa, Mahendrantaka etc. Thanks to the labours of Mr. R. Narsimhacharya we can now place Gunavarma I before Pampa. This author wrote two works (of which only fragments can be gathered):-the *Sudraka* a poem dedicated to his royal patron,in which he recounts, his exploits. and 2. the *Harivamsa* - a puranic account of Neminatha the 22nd Tirthankara.

This Gunavarma was the head of a School of Grammarians whilst Nagavarma and Sankhavarma represented two other Schools.

From the above it will be seen that from the earliest times the Jains in Kannada literature were the greatest grammarians. Their works were not merely religious Puranas but works of art intended to educate the people whom they taught. They could not omit even the simplest *things* subjects such as cookery. At least two Puranas are noble works of art and beauty, containing not merely an exposition of the principal tenets of the Jain religion but all the beauties of a *Mahakavya* (a masterpiece of poetry). Very few works were written during this period by Scholars other than Jains. The Country was mostly Jain, and the rulers encouraged Jainism and patronised Jain scholars, though they were not intolerant of other religious creeds.

The Future of Jainism.

IT is true that the Faith of Jinendra, the System of truths and principles, uttered by the Tirthankaras in their respective cycles of time, in Letterless Voice heard and understood by all beings of all climes and ages, and there after promulgated by their chief Pontiffs, and other teachers, is eternal, and it is idle to discuss its future. In that sense, Jainism has ever been, is now, and shall ever remain, the Universal Religion, the everlasting beacon light for the world in the trackless ocean of *Samsâra* leading to the haven of Ultimate *Nirvâna.*

It is however, in the limited sense of a set of principles, known by that name and distinguished from other religions, a religion professed by people who have formed themselves into a distinct religious community that we propose to discuss the future of Jainism.

Every community is based upon the broad foundation of an *esprit de corps,* a common tie which closely knits them together. This silken bond is the consciousness of a oneness in essential principles of Belief and Conduct. This feeling, this everlasting sentiment which lifts up a body corporate, can only germinate, grow and prosper in the pure atmosphere of a seat of learning unpolluted by mean selfish considerations of filthy lucre, and the constant struggle to get the better of others by all means fair and foul.

Character also is really built up in the early years of youth spent in an academy. No lectures, no precepts, and even no examples can thereafter impart character to man.

Hence it is essentially necessary that noble youths of the Community, should be brought up from early manhood amongst surroundings, healthy, elevating, ennobling, and character-building. The best men of all communities, the makers of the history of nations, clans, and brotherhoods, were themselves made in the school and college.

In Ancient India, the ruling Princes, the Ministers of states the administrators of Justice, renowned scholars and great ascetics all had their early training under the constant care, nnremitting supervision, and ever anxious guidance of preceptors, who had dedicated their lives for the betterment of humanity. The academies of ancient India were ideal seats of learning, the training ground *par excellence,* and modern schools and colleges in Europe are being worked on the same high level of efficiency.

In modern India, however, the descending arc of time, is having its effect all round. Education has become a marketable commodity, procurable at a very high price. Again, while its price is rapidly becoming prohibitive, the quality is going down by fast degrees. The genuine stuff is not to be had at all, and the market abounds with imitations, having seals of various designs and marks of ever-changing patterns. Education is not now, bestowed by the teacher as a sacred gift to the deserving disciple, but is sold by weight and measure to any one who happens to have the wherewithal to purchase it. Education is no more the hall-mark of high character. It is a common occurrence that many a deserving youth of the country, cannot pursue his studies for want of money, and cannot obtain admission within the portals of a University for want of influence and recommendation, where as sons and nephews, relations and depedents, of persons in affluence and position, who have no solidity of character and to whom a University Degree is a mere article of fashion, or a means to obtaining a high billet, elbow out the poor deserving votaries of wisdom.

India has however just a wakened from her slumbers. The seeds of national education have been sown, and the plants are germinating and thriving as best as they can, under adverse surroundings, and handicapping conditions. Denominational schools and Colleges are springing up. The Jain community is however miserably behind. In the United Provinces, there are no doubt 4 Jain High Schools and one or two in other parts of India. But all this is what one may call a mere drop in the ocean; and even these are not worked on proper lines for reasons practically beyond their control. We want residential schools, in every town where there is a population of 100 Jains, and a residential Jain college in every University centre. These institutions should be manned by graduates, who have made up their reputation and fortune, and have offered themselves as sacrifice at the altar of Saraswati, as thanks-offering for the good positions enjoyed by themselves.

We could start one Jain College at least if we only had five such graduates. Let us wait and see who would offer themselves not willingly alone, but gladly, and thus make the future of Jainism bright and prosperous.

Ajit Prasada.

FULL TEXT OF THE ADDRESS.

BY

M. R. Ry. A. Chakravarti, Avl. M. A., L. T.

Professor of Philosophy, Presidency College, Madras.

PRESIDENT

At the Special Session

OF

The Jaina Mahasabha

CONJIVARAM

ON

2nd and 3rd October, 1920.

Gentlemen,

I sincerely thank you for the great honour you have done me by choosing me as the President of this conference. Fully conscious of my own limitations and short-comings I accepted your invitation to preside on this occasion with good deal of misgivings because I cannot but accept the call of my community to do my duty.

It is a source of joy for us Jains assembled here in the very heart of one of the most sacred and ancient cities in South India. Conjivaram and Madura are cities sacred to the Jains of South India. It may be of interest to know that the earliest historical record available to students of History of South India is associated with this city of Conjivaram. It was perhaps in the first century of the Christian era that one Pallava emperor Sivaskanda Varma issued a grant assigning certain villages for the purpose of charity and temple-worship. This grant is in Prakrit language. In this grant, Conjivaram is mentioned as the Capital of the Pallava empire. By several historical facts of circumstantial evidence I am led to believe that Sri Kunda Kunda-charya was connected with this Pallava court. Further we have clear historical evidence that great Acharyas like Samantabhadra and Akalanka won their laurels in philosophical discussions with

the non-Jaina thinkers in this city. Hence the earliest history of this city is associated with Jaina culture and Jaina Religion. It was again about the early period of the Pallava history that one Mayura Sarma a founder of the Kadamba dynasty went to Conjivaram to get his education. All these facts go to show the importance and glory of the city during the early period of the Christian era.

Even up to very late period Conjivaram had figured as the centre of light and learning. During the Vaishnavite and Saivite revival, when the Buddhists were driven out of the country and when the Jains lost hold it became an important centre of Vaishnavism. A city that has played such noble part in the history of South India, a city that attracted scholars and devotees from distant parts of the country, a city that is mentioned by foreign travellers as an important centre of learning is no mean one. We therefore have to congratulate ourselves that we gather under such sacred associations.

You know very well the purpose of our gathering. After all we have to wake up. When every community is striving to better its conditions, Jains alone have been suffering from a sort of complete lethargy The sheer strife and struggle around them compel them to rub their eyes and see about them. It has become a dire problem, self-existence and self-preservation. If the Jains are to live as an independent community, if they are to preserve their sacred culture and maintain the integrity of their religion, it is high time that they gird up their loins and start on their Pilgrimage of Progress. It is given to this Conference to devise ways and means for securing material advancement and intellectual progress for the small community of the Jains in South India who form the humble custodians of a priceless and noble heritage of the Philosophical and religious doctrines expressed in the principle of Ahimsa Dharma.

It is a matter for great surprise that the Jains who had been in Southern India for more than two thousand years and who were responsible for organising the first University of its kind in the south are not generally known and recognised by their non-Jaina fellow-beings. Even persons with the highest academic qualifications are not able to appreciate the simple fact that the Jains are different from the Buddhists and between the two there is

as much difference as there is between Vaishnavism and Buddhism. This regretable state of things is entirely due to the decadence of the Community known as the Jains. At present the Tamil Jains form a very small agricultural community. Though they have here and there, precious manuscripts in their possession, they have lost all touch with their literature, secular and sacred. What they remember is just a group of traditions and customs. A community small in number, poor in economic and intellectual conditions must make strenuous efforts if it is to live at all. To indicate the nature of the task before you and to make you realise from what high estate you have fallen I want to say a few words about the contribution which the early Jainas made to Indian culture and civilization.

I am not going to give you a catalogue of the several standard treatises on scientific subjects and great classical works on literature in Sanskrit, Tamil and Canarese which owe their existence to Jaina thinkers. But I am going to mention one central idea which is peculiarly Jaina in origin and which has completely levened the Indian culture and thought. I ask you to go back to the Ancient period of Aryan civilisation which is known among the scholars as the Rigvedic period. There you have the Aryans settled in the Indus valley and possessing highly complex social organisation. They were not in a primitive state of civilisation. They had their culture and religion. These are preserved for us in the form of hymns or mantras sung by the Vedic bards at the time of sacrifice. These hymns are very valuable to us in reconstructing the civilisation of ancient India. Many of these hymns are addressed to one or other of the several Vedic gods the most important of whom are Agni, Indra, Varuna, Surya, and Vayu. These were mostly personifications of natural forces. The form of worship consisted in offering animal sacrifices through *Agni*, the carrier of food to the *Devas*. An intoxicating drink of *Soma* juice formed the fashionable beverage of men and gods. From the story of Sunakshepa, the boy who was released from the sacrificial post we may not be far wrong in inferring that some times human sacrifices were also offered to gods. Even from such an early Vedic period we hear a voice protesting against this form of religious worship and standing for purity of worship and liberalism in thought and conduct. This is from Sri Rishaba Deva the son of Nabi the last of the Manus. This Rishaba Deva

is also known as Adi Jina or Adisvara or Adi Bhagavan. This Rishaba Nabheya belongs to the clan of the *Purus* and is mentioned in the Rig Vedic hymns as an Arhanta or the Divine-Lord. He is known among the Jains as the first of the Thirthankaras. He preached to His disciples that salvation consisted in purity of heart and deed and not by sacrificing other lives. He deprecated the spirit of commercialism in Religion. Spiritual salvation according to Him is to be secured by the principle of Universal love and Brotherhood extended even to the dumb creation. This principle of Ahimṣa was reiterated by a succession of religious Teachers or Tirthankaras who were all Kshatriyas. From the time of Mahavira the last of the Tirthankaras who lived in the Sixth century B.C., the Jains have been the champions of a Religion which rests on plain-living and high-thinking. They succeeded in liberating themselves from a barren ritualism. They maintained the dignity and grandeur of human personality. We may say without much exaggeration that the purity of religious worship in the south is solely due to the Jaina influence. Brahmins who even now perform *yagas* involving animal sacrifiice cannot think of offering animal sacrifice within the sacred precincts of their temples.

When even now in many of the so-called temples the altars are reeking with blood and the courtyards are strewn with shambles, Jainism alone stands for a form of worship which consists mainly of waving of lamps, burning of incense and offering of flowers at the feet of the Gods. A religion that stands for such noble ideals may still have some use in Modern India.

Again what about its philosophy? Though it is not necessary to inflict on you a long discourse on abstruse metaphysics, still I want to mention one or two points. The important truth of Jaina philosophy is its conception of *Dravya* - a dynamic reality whose nature is expressed through its qualities and modes. Dravya is not an unchanging eternal something nor is it merely a series of momentary changes. It avoids both extremes, the false Reality which is unknown and unknowable of the Advaitin and the momentary reality of the Bouddhas. The concrete real is persistent through change, identical in the midst of difference. The Dravyas are mainly two, *Jiva and*

Ajiva, the chetana and achetana. There is no metaphysical jugglery which would enable you to get one from the other. The *jiva-chetana-dravya* is distinct from *ajiva-achetana-dravya.*

Again each jiva or soul is eternal and real. It is not reduced to merely a shadow of some other thing - which only has the privilege of being real. The most fashionable Philosophy of the Modern day-the advaita system- Mayavada - is repudiated by the Jainas as meaningless and impossible. In this Jaina philosophy is not alone. It is in the noble company of not only the other Dharsanas such as Sankhya, Nyaya and Vaisieshka, but also the vedantic schools of Ramanuja and Madhva. A philosophy which relegated human personality to a phantom and which dismisses the world as Maya, illusory, is neither appealing to our religious ideals, nor answering to our intellectual problems. It is self-condemned. Such a philosophy has led the Hindus into a sort of national somnambulance. To rouse them from that lethargy you must have unmistakable emphasis on Personality. Human being must recognise his own reality and dignity in order to realise his birth right of Freedom. True political reconstruction must be preceded by a change of attitude both in religion and Philosophy so as to restore the human personality to its true eminence. For if Personality is a phantom and the world a mockery where is the place for Truth, Goodness and Beauty? These will disappear as shadows of shadows. No country rose to political eminence or sustained its greatness long, which was not based on a lofty spiritual ideal and a noble ethical principle. India is not going to be an exception to the rule of Nations. Therefore I make bold to think that side by side with, nay even in anticipation of, the political reconstruction of our land there ought to be a religious revival tending towards Freedom of Thought and Purity of worship and conduct, and also social reorganisation on the principle of Equity and Justice. In such a reformation, social and religious, Jainism will have to play a very prominent part, for it is eminently adapted to such a task. In the past history of the land it did promote Freedom of thought and loftiness of purpose. This requires a band of self-sacrificing youngmen who will devote their life and resources to the noble cause of propagandist work.

One other characteristic of Jina Dharma is the three Jewels or the *Ratnatraya. Samyak Darsane Jnana Charitrani moksha Margaha.* Right Belief, Right Knowledge and Right Conduct together form the path to Moksha. Right Belief implies belief in the true nature of Tattvas and in the law of their operation. The recognition of the nature of soul that it is distinct from material environment is an integral part of the Right Darsana which excludes *Mithyadarsana* or false faith. Right Knowledge is the understanding of the structure and constuction of the world and of Life. Right Conduct implies the application of the same in life with object of realising the true Self. Faith, Knowledge and Conduct, each by itself is incapable of leading to liberation of the Soul from Karma. It is only by the combined operation of all the three that the desired result can be obtained. Thus Jainism as a rule of Conduct goes beyond and completes many of the existing religions. Some of these emphasise Faith; some others Jnana or Knowledge and some again Conduct, as the path to Moksha. But it is Jainism that distinctly mentions unequivocally that all the three must be present in a person who aspires to Salvation.

I may go on giving you several other points of worth about this Religion. But it is not my business to sing the praise of the past. No use of looking back; we have to *live* in the present. Now I ask every one of you to ask within himself "Am I the worthy descendant of such a noble race of Great Souls who built the Jaina Dharma" The answer is plain. In the north you find the Jains very prosperous and wealthy. Nearly half the trade of India passes through their hands. Yet these men, among whom there are several millionaires and no beggers are so very indifferent to the important needs of the community. Even while the new India is emerging out gloriously under the ægis of the Reforms the Jains all over India never care to ask for a place in the councils of the nation. No Government will care to grant privileges unasked.

Leave out politics alone. What have they done towards the Education of the community? While the Hindus following the Brahmanical religion not satisfied with the secular Education given by the state asked for a University of their own and got it. The Muslims followed suit and they are going to have one; where as the Jainas do not have even a single college to their credit. It is not due to lack of funds or capacity. They have both but these

are directed to undesirable ends. Activity in undesirable matters and inactivity in desirable matters are characteristics of a degenerating society. The community in the north is subject to that bane of Indian Sects—religious litigation. I hear that the two sects of Jainas, Dhigambars and Swetambars are going to waste something like 50 lacks of Rupees in useless litigation. Both follow the principle of *Ahimsa.* Both are very tender towards the insects and animals. Yet they cherish mutual hatred one of another. This is a nice way of observing Jina-Dharma. The Spirits of the ancient Jaina Teachers will be disturbed to find how their followers are appreciating the Truth and the Law which they untiringly preached to the world. Are there not thoughtful leaders among the Jainas on both sides to advise these sects to compromise their differences and to utilise the funds which would go to the pockets of lawyers for the purpose of improving the Education of the Community. Fifty lacks would be a good sum for founding some well-equipped central college for Jainas.

If you turn to the south you find the same deplorable condition. Of course you have no Swetambaras to fight; you have no riches to spuander in litigation. But within your means you have enough litigation which can very well be settled by mutual good will. Among the Tamil Jains the following facts deserve consideration and call for remedial measures.

(1) The gradual decrease in number.

(2) The increasing poverty.

(3) Backwardness in Education.

(1) It is a deplorable fact that the number of Jains is gradually dwindling. Infant marriages and exorbitant marriage expenditure form the two reasons for this decrease. Several young widows and several unmarried youngmen there are in the community. These two defects must be got rid of. As far as possible childmarriages must be discouraged. Post puberty marriages must be encouraged. The rich people must set up an example of moderation in marriage expenses. There are very many families which have been ruined by this expenditure. Persons who cannot borrow have to remain bachelors for economic reasons. Other communities have the chance of performing the marriage ceremonies in temples at a small cost. Some snch device must be introduced in our community for the sake of the poor people.

(2) It is again a painful fact to notice the increasing poverty of the Jains. This is evidently due to their occupation, agriculture. A family which has a decent status goes on dividing and sub-dividing their lands till each member of the family gets merely an acre or two to live upon. The social organisation and the limited occupation force upon the families ultimate poverty and misery which economic disabilities may lead to others. Therefore the people must if they want to survive in the struggle for existence take to trade and industry.

(3) The Educational aspect of the people is the worst. The secondary and higher education among the Jains here is completely absent. We cannot blame the Government. Ask and it shall be given and knock and it shall be opened—is a principle too true to be neglected. If you do not ask for better facilities, they will not be forth-coming of their own accord. The root of material and moral progress is education. Without the latter I do not know how the community is to get on at all. The foundation of Dharma is Jnana. Without Education there can be no proper understanding of Religions. Hence *Jina Dharma* without *Jina vani* is an impossible myth.

Hence I appeal to you to spend a moment's thought over this one need of the community. I know you are not very rich, not as rich as the Jains in Northern India .But still you can achieve a good deal by co-operation. What the individual cannot achieve by himself, can be achieved by the conjoint efforts of several individuals. This common purpose must be in the forefront of our ideals and aspirations. Is it not a thing to be ashamed of that for several decades of university education placed at the disposal of the people at large the Jains here cannot have more than one single graduate? Is this defect really unremediable? Are there not intelligent youths among you who would win the highest laurels in Education if they have proper facilities for Education?

Then why is this communal suicide? I am of the opinion rightly or wrongly that Education if well and truly laid is the panacea for all evils. I therefore appeal to you to seriously take the matter and do something practical towards the Education of the community and not to end your enthusiasm with two days *tamash*.

THE JAIN THEORY OF KARMA*

BY

CHAMPAT RAI JAIN.

THE doctrine of *Karma* is an integral part of religion, and is preached, in some form or other, by almost every rational creed. It is in Jainism, however, that one finds it placed on a scientific basis, and explained on lines of rational thought.

To understand its nature, it is first of all necessary to know that Jainism is the science of bliss which enables its votaries to attain to the status and dignity of *Paramatman* (God), *who is the ideal of perfection for man to aspire to.* Jainism maintains that spirit and matter are two of the ultimate substances in nature that is to say that they are both separate and distinct from each other and are both eternal, uncreate and indestructible. So far as matter is concerned, we are all more or less familiar with its attributes, but spirit is characterised by consciousness, and is the substance (*dravya*) which knows and feels.

Looked at from the standpoint of its real nature, every spirit, or soul,is endowed with infinite capacity for development in respect of knowledge and bliss and other divine qualities,but studied from the view point of evolution, the individual soul is involved in the impurity of sin which debars it from the enjoyment of its natural perfection and divinity. The bearing of these two points of view on each other is precisely the field covered by the doctrine of karma, which is the subject-matter of the present article.

We shall begin our study with the natural properties of spirit, and see how far the claim that the soul is endowed with omniscience and bliss is a well-founded one. To begin with bliss, a little reflection suffices to demonstrate that the soul cannot but be blissful by nature, since happiness is a condition which arises only from within its own constitution. Obviously, no such thing as happiness exists anywhere outside in the world, so that if we were to search for it,outside our own souls, from now to the end of the world, we should be only looking for a mare's nest. It is true that

* From the 'Indian Philosophical Review, April, 1920.

the objects of the senses exist outside us in the world, bud it is no less true that none of them constitutes happiness, which, as said before is purelyand simply a state of our own consciousness. That this is so will become evident to any one who will but take the trouble to ascertain the source of the feeling of happiness or joy which we feel when we pass successfully through some trying ordeal, eg., an university examination. The question is: whence arises the feelingof exhilaration which is experienced on the receipt of the telegraphic message assuring of us our success? Does it arise from the peculiar size or colour of the paper on which the message is scribbled? No, for most obviously neither the paper nor its size nor even its colour is capable of producing a similar effect on another being. Neither would the very same paper be productive of joy in our own case should the message it conveyed be a disappointing one. Perhaps happiness is contained in the language or words of the message itself? But even this proves to be a false surmise, for unless one believes the statement of fact conveyed to be true one would not experience the feeling characteristic of joy. What then, is joy, and whence does it arise?

Analysis reveals the important fact that joy is nothing other than an inalienable attribute of the soul itself, so that it only arises from within our own being. Reflection also discloses the fact that happiness arises only with the cessation of some irksome obligation,task,duty or burden,and then only for so long as another task or burden is not imposed on the soul. The lawyer who feels joy on his being called to the bar begins to experience a very different kind of feeling so soon as he desires to reap the practical benefits of his success.

The principle to be deduced from these facts is that happiness is the natural state of the soul which is marred or manifested according as the individual consciousness is agitated and swayed by desires or freed from their influence. The soul is, then, a pure embodiment of joy, which is realizable and realized fully only when all its desires are destroyed.

The same is the case with knowledge, which, like happiness, consists in the states of our own consciousness. For nothing like knowledge has a concrete existence in the outside world, so that our awareness of things is primarily the awareness of our own states. Reflection, no doubt, reveals the fact that these states of consciousness are caused by the external stimulus operating on the

soul, the living principle or consciousness, but it is clear that the sense of awareness itself is actually a state of our own being, and is only invoked from within. Neither the senses of a knowing being nor the stimulus from without constitute knowledge in any sense of the term. The eye contains no more awareness within it than the lens of a photographic camera, nor is the current of vibrations that impinge upon it charged or loaded with knowledge any more than the rays of light which being reflected reproduce an inverted image of their source on the ground glass. The truth is that the soul is a substance which nature has endowed with awareness, and it knows and feels its conditions and states. The photographic apparatus is not so endowed with the capacity to know and feel its modifications, and is consequently devoid of knowledge and conscious states.

Now, since nothing that is not proved to exist can be admitted to be existing, and since all that is provable is knowable, it follows that knowability is an attribute of existence. Hence, all things are knowable, that is to say, that that which will never be known to anybody at all must be non-existent. But what is known to one soul is also knowable by another, there being no difference between one soul and another in respect of the natural properties of the soul substance. It follows from this that each and every soul possesses the power to know all things, so that knowledge unlimited by time and space must be attributed to every living being, however much that knowledge might remain unmanifested owing to individual circumstances and conditions; in plain terms, every soul is omniscient by nature.

Nature has also endowed* every soul with immortality, for souls are simple things, not made up of parts which might disintegrate or fall apart. The simplicity of the soul is evident from the fact that it is pure consciousness in essence, so that if it were made up of parts, it would be a compound of many

* Like modern Science, Jainism does not believe in the existence of a creator, holding that if nature could produce such a being—(otherwise we should have a maker of our supposed creator, and another maker of that maker, and so forth 'ad infinitum et absurdum')—there is nothing surprising in its producing a world that is self-sufficient and capable of progress and evolution. This simply means that if a creator can be supposed to exist without having been created by any one, it implies no violation of the laws of thought to posit a world which is self-sufficient and self-existing.

consciousnesses. But this is directly falsified by facts of observation, since no one has yet perceived many consciousnesses functioning in his being. All our conscious experiences, it is necessary to note are individualistic; there is not the faintest trace of a congregational unity in our feelings, willing, memory, inference and the like in which our life truly consists. If many consciousnesses combined to form a being, there would be not one act of perception, but many, corresponding to the number of parts of which a soul might be composed. We, therefore, conclude that the soul is a simple, and hence an indestructible substance; in plain language, it is immortal by nature.*

The decreeing of Blissfulness, Omniscience and Immortality in favour of the soul is tantamount to declaring it to be its own God, since these are the principal attributes of Divinity. But the question is: why are not these devine properties manifested in the being of each and every soul, considering that they are its own properties and have not to be acquired from outside itself.

In order to be able to formulate an answer to this all important question, we must acquaint ourselves with what we have termed the point of view of evolution, which is concerned with the matters involved in the problem. Looked at from this particular stand point, the soul is a reincarnating ego which passes from "life" to "life" in an unbroken succession, till nirvana be attained. This is evident from the fact that the soul is immortal by nature, so that it must have had a past, however much it might be ignorant of it in its present incarnation. The nature of memory, of the causes that obstruct it and of the process of its recovery have been explained in the *The Key of Knowledge* to which the reader is referred in this connection. But when even the events of a few moments back are forgotten and cannot be re-called by us, what is there surprising in our inability to recollect anything of a past which has been since followed up by wholesale constitutional changes in our existence? Immortal by nature, the soul must have been in existence throughout the beginningless eternity of time in the past, just as surely as it will continue to exist in the future.

---

* For a fuller explanation of the soul, see 'The Key of Knowledge' and 'The House—holder's Dharma' by the present writer.

But the soul could not have existed in the past as a pure spirit, for in that case it would be impossible for it to be born in the world. As said in *the Practical Path*:—

"In respect of the causes of ensoulment of a *jiva* (soul) in the body of matter it is to be observed that in its natural purity the soul is the enjoyer of perfect wisdom, unlimited perception, infinite power and unbounded happiness, which, in the absence of a restraining force or body of some kind, must be deemed to be manifested in the fullest degree in its nature. The idea of such a perfect being descending to inhabit a body of flesh and thereby crippling its natural unlimited perfection in a number of ways is too absurd to be entertained for a moment. It follows from this that the soul did not exist in a condition of perfection prior to its present incarnation, and that the existence of some force capable of dragging *jivas* into different wombs is a condition precedent to their birth in the several grades of life. But how shall we conceive force operating on a soul and dragging it into an organism, if not as the action of some kind of matter? It is, therefore, clear that the soul must have been in union with some kind of matter prior to its birth in any given incarnation."

It is the influence of matter, then, which is responsible for all those conditions of the soul which are not natural to a pure spirit. For the fusion of substances always results in the limitation or suspension of their pure natural functions, *e. g.* hydrogen and oxygen which are deprived of their gaseous nature so long as they remain locked up in the embrace of each other, as water. But it is not a case of actual destruction or annihilation of attributes, because the separation of substances is marked by the immediate restoration of their natural properties in full.

We may now formulate a reply to the all-important question which necessitated the present investigation from the standpoint of evolution: the divine attributes of pure spirit are not manifested in the case of an unredeemed, that is to say, an unemancipated soul because of its union with matter, which, combining with it, prevents it from exercising its natural function. The union of spirit and matter is always fraught with pain and misery for the soul even under the best circumstances, though in some rare cases moments of pleasure preponderate, for a time, over those of pain, owing to the fruition of good *Karmas* (meritorious deeds).

The fusion of spirit and matter results in the production of eight different kinds of forces, namely:—

(1) those which obstruct knowledge (*jnanavarniya*),

(2) those which interfere with perception (*darsanavarniya*),

(3) those that obstruct right beliefs of faith (*mohaniya*),

(4) those that regulate the experiences of pleasure and pain (*vedaniyâ*),

(5) those which are responsible for the organising of the different kinds of bodies and bodily limbs (*nama karmas*),

(6) those that determine the duration of life (*ayuh karmâs*),

(7) those that determine the *gotra*-lineage etc.,—of the individual (*gotra karmâs*), and

(8) those which interfere with the doing of what is desired and prevent effectiveness generally (*antaraya karmas*).

Observation shows that these are the only eight particulars in respect of which living beings differ from one another, though there are many sub-divisions of *karmic* energies under each head. Of these eight kinds of forces, those that obstruct knowledge, perception, faith (that is to say right convictions or beliefs) and power are called *ghatiya karmas*, because they obstruct, limit or suspend the operation of the natural functions of the soul-substance. The others are called *aghatiya* (*a* = not + *ghatiya* = obstuctive), because they do not interfere with the natural attributes of the soul, but are concerned with the organising of the different kinds of bodies and with matters and things—longevity, status, etc, etc.-that depend on them. The bondage of the soul consists primarily in the former, because they are inimcal to its well-being, and though the latter also stand in the way of one's reaching nirvana, they are as it were, only the off-spring of the former on whose destruction they come to an end in due course of time, like the flame of a lamp on the consumption of its oil.

How are these *karmas* engendered? and how may they be destroyed? are the next important problems in the metaphysics of Life. These are the questions which have given rise to what are technically known as *tattvas* (essential or ultimate points, *i. e.*, subjects).

The *tattvás* are seven in number, and arise naturally in the course of investigation. Deliverance of the soul from the power

and forces of 'sin' being the end in view, the first thing to know is the nature of that which is to be freed—whether it be capable of being liberated? Whether it will survive the operation? etc, etc. The very first point for study, then, is the nature of the soul, which, for that reason, constitutes the first *tattva—jivâ*.

The next thing to know is the nature of the material of which the chains of captivity are made--whether they can be destroyed? whether their destruction be desirable? and the like. The second *tattva*, accordingly,is what is known as *ajiva*(literally. the non-living, or not--soul.)

The next thing to know is: how comes the *ajivâ* to approach or encroach upon the *jiva*? This is called *asrava*,, which is consequently our third *tattva*. The next point is the determination of the principle or law which regulates the forging of *Karmic* bonds. This is *bandha* (bondage) and covers such matters as the duration, intensity, etc., of the forces of *Karmâ*.

The fifth and the sixth *tattvas* are called *samvara* and *nirjara* respectively. The first of these is concerned with the stoppage of fresh *asrava*, and the second, with the destruction of the existing bonds. Taken together, they deal with the method of liberating the soul from the thraldom of *Karma*. The seventh *tattva* is concerned with the nature of the resulting state of freedom or liberation-*moksha*. Whether it be a condition to be desired? what is the status of the liberated Soul? and all other similar questions which have a bearing upon the conditions of existence in *nirvana* fall under this head.

These are the seven *tattvas*, and they cover the entire field of enquiry. The *jiva* is held in captivity by the companionship of *ajiva*, and is undergoing all kinds of suffering and pain. How may this fatal companionship be terminated?—is the one problem of life which is to be solved. Religion is the SCIENCE which concerns itself with the solution of this problem, and the *tattvas* are the heads or essentials of knowledge under which the subject naturally divides and presents itself for treatment. They are the only subjects the knowledge of which counts for our well-being; he who does not know them, might know much, but he knews nothing worth knowing.

As for the nature of these tattvas, we have already dealt with the first and the second of them, and the seventh has also been

discussed to a certain extent by necessary implication. Of the remaining four, the third and the fourth relate to the union of spirit and matter and the fifth and the sixth to their separation from one another. We shall take up these remaining tattvas one by one and explain them as briefiy as we can.

The third *tattva* is *asrava*, which signifies the influx of matter towards the soul. Obviously, spirit and matter mnst come together before they can become fused with one another. This coming together, that is the influx of matter towards the soul, is what is known as *asrava*. The law which governs it is as follows: *All actions of embodied living beings, whether mental or physical including speech, are accompanied by an influx of matter towards the soul.*

This is fully borne out by observation which shows that the soul is affected by all its actions, mental, physical and those of speech. This is proved by the fact that our consciousness takes cognizance of them, that is to say it may become aware of them, But before it becomes aware of them it is necessary that they should produce a modification of its substance, in other words, a characteristic change in the state of the knowing consciousness. Now, since action at a distance is impossible in nature, the modification of the state of our consciousness must be due to a material agent reaching the soul and affecting, *e. g.*, modifying the states of its consciousness. To put the same argument in different words, the soul's awareness of its actions presupposes the inflow of a material agent towards it. Now, since apart from matter is no other substance to enter into interaction with spirit, the material agent that flows towards the soul with every thought, word and deed must be matter itself. Hence the above Law of *asrava*.

It will be, however, noticed that this rule of interaction between the two most important substances in nature is only concerned with the influx of matter towards the soul; it has nothing to do with the further question whether an impression be actually made on the individual consciousness, for that depends on one's attentiveness to the incoming stimulus. The effect of want of attention on the part of the soul is apparent in the case of food, when its relish is not noticed or enjoyed in the least. The physiology of taste seems to indicate that while the bulk of food passes into the stomach through the gullet, some finer particles of

its relish reach the soul through the glands of taste and the nerves connected with them, enabling it to feel and enjoy the taste of each morsel. But the relished particles must be there all the same whether the soul attends to them or not. This is clearly indicative of the fact that they do not combine with the soul except when they find the door open and the chamber-maid of the soul waiting to take them into the presence of her mistress. This maid-in-waiting is attention, which signifies interest of some sort or other—whether it indicates the merest wish to know or the most passionate longing to embrace and enjoy. It follows from this that the fusion of spirit and matter cannot take place unless the soul be first thrown into an attitude of desire, signifying its readiness to receive and embrace the intruders from without, who readily combine with it. This gives us what might be termed the second law of interaction between spirit and matter which might be formulated in the following terms: *The fusion of spirit and matter cannot take place, except when the soul is thrown into a condition of expectancy. i. e., weakness.*

The fusion of spirit and matter, as already, stated is always fraught with evil consequences for the soul,and prevents its natural properties from manifesting themselves. In union with matter, the soul resembles a pond, fed by three channels (to correspond to the three sources of *asrava* namely, mind, speech and body), in which changes constantly occur in consequence of the influx and evaporation of water, for while fresh *asrava* of matter is constantly taking place on the one hand, the old material is being consumed in the natural course. This is due to the fact that no compounds are absolutely eternal in nature, so that wherever there is a combination of two or more things, they must fall apart in due course of time, owing to the operation of physical laws.

We may now proceed to a consideration of the fourth *tattva*, that is *bandha*. It will be evident to all thinking minds with reference to this *tattva* that while the fusion of substances is restrictive of their natural function, new properties are brought into being by virtue of their union. This holds good also in the case of the companionship of spirit and matter. Of the eight kinds of the *karmic* forces already described, the *ghatiya karmas* mark the limits imposed by the association of matter on the soul-substance, while the *aghatiya* ones are the off-spring

of a soul impregnated by the element of the other than itself. The *aghatiya karmas* comprise all those diverse energies which are responsible for the making of the different kinds of bodies and bodily limbs, and those that regulate the experiences of pleasure and pain, as well as those that determine the term, or duration, of the lease of life and the status of the individual in his tribe and class.

All these forces reside in what is technically known as the *karmana sharira* (literally, the body of *karmas*), which is a compound of spirit and matter. This *karmana sharira* is the vehicle of transmigration, and passes from life to life. There are periodic changes taking place mechanically in the constitution of this inner body or vestment of the soul, and the form and conditions of the next incarnation of life are determined by the new set of energies which arise in consequence of these changes. This is how nature forces the fruit of its actions on the soul, which the soul has no power to resist, except with the help of *dharma* (religion). No Judge or magistrate is required nicely to adjust and determine the rewards and punishments merited by living beings: they adjust themselves, most accurately, mechanically. The *karmana sharira* is modified by action, and itself determines the type and conditions of the next incarnation. As Mr. J. L. Jaini observes ("Outlines of Jainism," p. 29)

"It is not fate, nor even predestination: but it is the ever continuous balancing of the different accounts that we keep with the forces of life. There can be no mistake, no suppression, and no evasion. The credit and debit sides go on automatically; and whatever is due to us is paid us ungrudgingly and without demand. The continuity cannot be broken by change of house: the debts of London are not extinguished by going to Berlin: nor is the liquidation suspended till the Day of Judgement. The karmas are not extinguished simply because we give up the body called A. When we are dead as A, the karmas must still bear full fruits. The karmas constitute the karmic body; and it drags us into another state of being."

What is this *karmic* body, the *karmana sharira*. which plays such an important part in the scheme of transmigration? we have already said that it is the compound of spirit and matter, the effect of the union of soul and *karmâs*, the resultant of its

actions. It is invisible to the eye, though it is the summation of our character, what we are and what we have been. It is also the seed of rebirth the determining factor in the life to come—what we shall be. Its absence will make it impossible for the soul to incarnate in flesh and blood; for he who is free from the crippling companionship of matter must be pure divinity in actual manifestation, and there is no power in nature which can drag a God into bondage and transmigration.

The next *tattva* is *samvara*, which signifies the stoppage of *âsravâ*. When the influx of fresh *karmic* material has ceased, it becomes easy to destroy the existing bonds. The process of the destruction of *karmic* bonds is known as *nirjarâ* which is the point covered by the sixth *tattva*. Taken together, both *samvara* and *nirjara* aim at the liberation of the soul from the condition of bondage, installing it on the coveted Central Seat in the Temple of Divinity in Nirvana.

The principle underlying both these *tattvas* is a corollary to the second of the two great laws of interaction between spirit and matter, as formulated above. As the fusion of spirit and matter takes place by virtue of *desire* the giving up of individual desires clearly is the one and the only means of freeing the soul from the impurities adhering to it. For this, both *samvara* and *nirjara* consist in rules of conduct which enable the soul to destroy its bonds by controlling its desires. The soul that is anxious for speedy liberation must, therefore, apply itself to subjugate its animal nature, instead of wasting its opportunity in dancing attendance on or vainly appealing for help to some real or imaginary god or goddess.

As for the rules of conduct laid down for the eradication of the animal nature, the space at our disposal does not admit of our describing them in detail. They can be studied in other works which deal with the subject scientifically. The main thing to note in this connection is that there is a given order, a graduated series of steps, so to speak, which must be followed, if steady progress is to be maintained. As said in the House holder's Dharma (Intro: p XLV): "Renunciation, that is the withdrawal of attention from the outside world, the giving up of all worldly pursuits and undertakings,the abandonment of all desires, then, is the principle of success on the spiritual path. But the

question is, how to develop the spirit of renunciation in such a way as to ensure its persistence? Erratic action will not do: the top cannot be reached by haphazard jumps and flights in the air. A ladder must be found which will take one, step by step, to the top, and save all the falls and bruises consequent on them."

Jainism furnishes just such a ladder as will enable the distressed soul to rise from the gutter of wretchedness and sin to the high and the sublime status and dignity pertaining to Divinity; but it must be *lived* to be productive of good. There is no good in upsetting the order given; that will only result in suffering and pain. To quote again from the House—holder's Dharma: "It is well to know that Jainism is not the product of a finite mind whose conclusions might be overruled by others endowed with better judgment and understanding:—it is the Truth revealed by the Omniscient *Tirthankars*, every single detail of which has been confirmed by the experience of a countless number of *Siddhas* (Perfect Souls) and Saints. Its agreement with reason is indicative of its rational nature, but not suggestive of an origination from a finite human intellect."

The effect of *samvara* and *nirjara* is the complete removal of the particles of matter adhering to and in union with the soul, which being accomplished the *jivâ* (soul) is left as a pure spirt, *whole*, effulgent and worshipful, like pure, shining gold separated from the impurities of alloy. This is *mokshâ*, the seventh and last *tattvâ*. The Saved One now rises up to the topmost part of the universe, called the *Siddha Sila*, and resides there for ever, possessed of all divine attributes—omniscience and the like—and in the full enjoyment of unbounded, unabating bliss. This is Nirvana, the attainment to the ideal of perfection and joy.

Such is the Jaina theory or doctrine of *karmâ*, which, for obvious reasons, has been described with the utmost brevity in these pages. Jainism, it will be seen, does not recognise any god or goddess to be appeased or propitiated for one's good, but approaches the subject in the spirit of pure science, investigating and dealing with it on lines of cause and effect throughout. Of all the creeds now prevailing in the world Jainism is the only religion that places the doctrines of *karmâ*, transmigration and salvation on a scientific, and therefore thoroughly rational

basis. Some of the other creeds,indeed have no idea whatsoever of what the bondage of the soul might signify, and there are others that openly preach to the contrary. Those amongst the remaining systems that profess to preach the doctrine know little or nothing about it on lines of scientifie thought, and exhaust themselves in elaborating fanciful theories of their own which are beside the point, and which only tend to make the confusion worse confounded. The 'elaborate' doctrines of others, no doubt, at times seem to approach the Jaina conclusions, but they only proceed upon vague generalities and wordy abstractions. Unscientific at core, they too betray their intellectual poverty if carefully probed and examined.

Spiritual Man.

CAN we humans be material in our mutual dealings? The answer to this question will, I think, be in the negative when it comes from one who first reflects and then answers, because, for instance, you, reader, are not so conscious of this paper on which I write and which is material, nor of the pen and ink, characters, words, and sentences which I use in writing to you,—nay, you, who are a soul, are not so conscious of the thought on whose wings I ride and approach you, as you are of the knowledge conveyed by the words, which knowledge is one of the qualities of me, the soul, who is thus brought into touch with the soul that you are. Of course I use material things through which to approach you, but they do not, nay cannot, make me material, for after serving me they retire and while serving me they get spiritualised. Do not stones by our spiritual touch become a mansion? and karmic materials the human tabernacle? People employ their bodies as they do a carriage and pair; also we ride on the wings of our thoughts as we do in our aeroplanes. The whole material world is not making the spirit material, but on the contrary gets spiritualised in the service of our individual souls. Is it not so? Thus I suppose we are more conscious of our soul and its powers of knowledge and blissfulness, our real selves, than we are of the so-called material world and its contents which serve us.

8-9-1920.
Hari Har Nivas,
Sandhurst Rd. Bombay.

LALANA.

LETTERS.

I

[The following letter of Mr. Piyari Lal Jain is sent to us by Mr. Herbert Warren of London, for publication in *the Jaina Gazette*, *Ed. J. G.*]

55, Marston Street.
OXFORD.
25th, August, 1920.

Dear Mr. H. Warren,

How very good and kind you are to convey to me the suggestion of the Jain Gazette Editor. It is a great pleasure to be remembered thus by one's friends. Please allow me to send my most thankful acknowledgement of the favour you have conferred upon me, by laying before the readers of this periodical, some of my sympathetic views, regarding the deplorable condition of our ancient literature today in India and elsewhere.

Before entering into any discussion and the body of my letter, I request the readers to understand the following few lines are simply the instinctive and sincere feelings towards my community, which I entertain with utmost grief, realising the speedy progress and wonderful workings of other nationalities. I really feel reluctant to pen, when I think for a moment, why the world is so ignorant about the Jain doctrines and their ancient literature. This question seems to me to lead to the sentiments of highest remorse and to invite our earliest and serious attention. The days have gone by and the moments have passed to sit and discuss those very ancient philosophical problems of soul and salvation. Some people think, that the Jaina doctrines are the doctrines of the dead. For a moment, I would confess the above view, provided the present current of lethargy in action and spirit goes on for sometime together among the lovers of our doctrines. I feel impatient when my friends at Oxford, pass their different remarks, that the Jaina Scriptures are still wrapped up in their old clothes and shut up in remote and ancient book-shelves. I strongly hold their opinion, that no body is going to study our doctrines, unless they are brought to press and assume new

shapes in modern languages. This alarming urgent necessity is leading me to another question, when I look back, why could we not produce willing literary hands up to this time for the completion of this task? The approximate answer which appeals to me, is evidently the lack of modern education among the members of our community. Should I ask then how many Jain schools and colleges they have established at present in India and elsewhere? I am sure, the number is so obscure and limited that I leave it to the readers to think solemnly upon.

Leaving these practical questions aside, I doubt if there is any future idea, lurking in the genuine minds of our community to propogate this species of education or whether they have ever seriously felt the urgent necessity to promote religious education for their future children. Most of the responsible and leading members of the community, no doubt train up their children well in reading and writing for the details of business, and in arithmetic to keep accounts, thoroughly well - versed in their ancestral profession but there are very few, who ever considerd, the equal importance of imparting education to their children, with a view of providing any good to the community. Our new generation is mostly ignorant of even the very simple and fundamental principles of Jainism. They can hardly express their own independent views, before others upon their own doctrines.

I have always realised this question of ignorence as a curse and matter of evil in the future fate of our community. We cannot advocate our principles and holy doctrines to the world, unless we really strengthen our feelings of reverence and admiration for the study of our old Scriptures. These Scriptures are the masters, who instruct us without rods and ferules, without hard words and anger, without clothes and money. If you approach them they are not asleep, if investigating, you interogate them, they conceal nothing, if you mistake them, they never grumble, if you are ignorant, they do not laugh at you.

Now let us just consider and pass our few last remarks, as to what we can do, at the present moment to face this difficulty of turning our solid Prakrit and Sanskrit, jewelled material into English and other modern languages, for which we have been

feeling the pressing demand of other people up to this time. In this very connection, I must congratulate my worthy friend Mr. H. Warren and other friends who have made some arrangement in the form of a society to translate the Jain Scripture into English. Though the society, as I understand, is not on a very grand scale at present as there are very few members, who are deeply interested in this connection. So, I on behalf of my appeal, deeply request the Jaina community of India to help and encourge their society by soul and heart.

One other important point, which is vigorously uplifting my hopes and interests is to establish some sort of arrangement to impart higher education free of charge, to our young promising Jain students in England. This will consolidate my sanguine hopes of laying the indispensible foundation with a reasonable confidence of achieving victory in showing our holy doctrines to the world.

Let me wait to hear those gracious thoughts, which can deliver the first message for the above appeal. Let me watch, who can do these golden deeds and make the golden days.

And let those who will be clever do noble things—not dream them all day long and so make Life-death of the vast forever, one grand, sweet song.

PIYARI LAL JAIN
Student, Oxford.

II

Mr. J. L. Jaini's Message to 'Jain conference', Kanchi.

The true nature of the soul is consciousness. It manifests itself in the form of Conation and Knowledge. To know all is to forgive all. An understanding of perfect harmony in the entirety of Space and Time in their respective Infinities, reveals the eternal harmony, peace, therefore power and bliss which are the essential features of soul. These four points Conation Knowledge, Bliss and Power differentiate soul or the living and conscious substance from all other substances in the Universe which are non-living and unconscious. In a correct, steady, lucid and unshakeable realisation of this basic distinction, lies the root of all true knowing and right living.

Jainism or Truth is Universal. It is for all. It is an unfortunate superstition to think it to be a monopoly of the 12 or 13 lacs of people, who are returned in the census as Svetambara and Digambara Jainas. They are indeed the direct descendants of those great souls who knew Jainism and shed its light far and wide and down the length of history and time by their preachings, writings, and conduct. But we are unholy custodians of a most holy tradition. We have allowed the light to grow dimmer and dimmer, till it has almost gone out. We have allowed the sacred lore to be swallowed by worms and mice. We have persistently and systematically obstructed Jainas and non-Jainas from acquiring a knowledge of Jainism and from leading a life in conformity with it. We have entertained hostile feelings against our non-Jaina human brethren in India and elsewhere; thus we have lost their respect, sympathy and even toleration. I am not unaware of the fanatic intolerence, persecution and even tyranny to which the non-Jainas subjected the Jainas and their doctrines all over India in the hey-day of Brahmanism. But those days are gone. Our religion and community hold no tenancy at will from our Brahman or other brethren. For centuries we have had chances to propagate the Truth. But we closed up like an oyster. We suffocated our creed and society by shutting ourselves up from the fresh air of social intercourse and from the assimilation of new vigour and life in the form of exchange of ideas, ideals, points of view and better practices of our neighbours and contemporaries. This isolation has bred a woful and absolutely unjust feeling which is fomented by some ignorant (though literate) persons who mislead the illiterate masses. Thus we are yearly, almost daily, committing communal suicide. The evil is wide-spread, as he who wishes to know the Truth, may easily prove for himself.

To my mind, the only remedy is to have a given determination that Truth we shall know and practise, and no other creed or life we shall bow to. I make an earnest appeal to all, and specially to all who are interested in any way in the All-India Jaina Association, to wake up and show by individual and collective efforts that we *really* believe in the doctrines of Jainism as given above.

Now let me disillusion my brethren on a point or two. Almost all of the present day Jainas as also non-Jainas are in the first spiritual stage (*Gunasthâna*) of wrong belief (*mithyádarsanâ*), Thus very few souls are true laymen (*Srávakâs*). Therefore very few deserve to be called Jainas except by birth. *Srâvakâs*, i.e, souls in the fourth spiritual stage (*Avirata Samyaktva*) of vowless right belief, alone are fit to foot the first rung of the layman's ladder of 11 stages (or *Pratimâs*) These *Pratimâs* include observance of *Vratas* or vows in the second Pratima; *sâmâyika*, worship, in the third; fast, in the fourth; abstinence from taking vegetables and other living food in the fifth; not taking food at night, in the sixth pratima. These stages of a true Jaina layman's life are very high, and near the stage of a saint's life. But in actual life we find thousands of deluded souls following these external signs of higher Jainism who are *absolutely* ignorant of Right Belief even. And the tragedy of it all, is that some leaders deliberately put the masses on the wrong track by insisting upon the unfit men, women and even children to follow these practices as not a part or symbol of our great religion, but as the whole of it! Save the masses from this soul-killing, if possible and Jainism from being extinguished in the hands of of the Jainas of today.

I think the All-India Digambara Mahasabha meets at Cawnpur this winter. Let all Digambara Jainas come to give it a reality and working power. May Lord Mahavira bless us!

1st, October, 1920. J. L. Jaini.

III

Sacrilege of a Jain Temple.

Dear Sir,

Many thanks for your so kindly inserting in your well-edited journal the topic of the sacrilegious attack on the Jain Temple at Sojat, Marwar. I am sending you herein a detailed note on the subject, and request you to kindly publish the same in the very next issue of your most excellent paper.

The whole Jain Community throughout the length and breadth of the vast Indian Continent have been distressfully shocked to hear the heart-rending news of the ignominious attack on and sacrilege of the Paresnath Jain Temple in Sojat, a district

town under the Jodhpur Raj, in broad day-light and in the very heart of the town. We are credibly informed that the mahomedan community of Sojat, especially the Quazi sect, have been interfering in all the humanitarian works of the Hindus there. Ever since the hunting of birds and fishing in the public tank there were prohibited by the state authorities, the Quazi mahomedans are bearing a great spite against the Hindus, especially the Jains who are always everywhere prominent in such humanitarian tasks: and consequently there have been many a Court cases between them on that account.

When recently the Jains wanted to make some repairs in their three hundred-years-old Temple, the mahomedans put obstacles in their path at every step. At last they went to the extent of declaring the sacred Jain Temple to be a Mahomedan mosque by pointing to a mark or two that the Jains had put up of their own accord in times of Mahomedan *zoolum* to avoid the Temple the fate of many Hindu and Jain temples desecrated and destroyed by Mussalman bigotry. Thus Mahomedan marks were introduced and are still to be found at even the most sacred Places of Hindu and Jain Pilgrimage. No other course was indeed open to them after the repeated destruction of the sacred Somnath Shrine in Guzerat which even the united chivalry of the Rajput race could not save. But unfortunately no one had hoped that such disgraceful crimes were possible in the land of Maharaja Ajit Singh and the Durgadas during the regime of Maharaja Sir Pratap Singh under the very eye of the Benign British Government.

However, on the 19th day of June 1920 at 10.30 A. M. while returning from their Idgah prayers some 500 Mahomedans carefully occupied the narrow bazaar by bullock carts, camels and horses keeping the temple in the middle, they first knocked the doors of the maingate of the temple but failing to effect entrance they stepped over the outside staircase leading up to the roof broke down the lock and entered the roof. They desecrated the sacred Shikhar, threw down the Ghumat on an adjoining shop, offered Ajan and Prayer over the temple roof, and while descending put their own lock to the roof-door, proclaiming to hold the midday Namaz there. The Hindus were bewildered at this sudden shock and applied to the authorities for help. But no

help was forthcoming so the whole Hindu community went a-mourning and kept a complete.peaceful *Hartal* (strike) for eight days. The State then ordered enquiry and as a result, some 9 or 10 poor mahomedans were prosecuted; one of them died in the Sojat Jail of a snake-bite, one was acquitted, and some six or seven have been sentenced to very small terms of imprisonment, the largest being one of six months, and fine. But the real offenders and ringleaders are quite safe to institute Appeal in the Chief Court, Jodhpur, who, it is surprising, are said to be putting a great pressure upon the Jains to compromise with the worst criminals; criminals who do not care to give any surety for their future conduct.

We hear all around us the talk of Hindu-Muslim Unity, of Hindu co-operation in the Khilafat under the banner of Mahatma Gandhi, and here we see our temples destroyed by bigoted Mahomedans, as if the worst crimes of Ghori and Ghazni and of Aurungzebe are going to be repeated in the twentieth century. The proceedings of the Jodhpur Court have created grave misgivings in the hearts of all fair-minded persons and it is high time that the higher authorities intervene and deterrent punishment is meted out to all the offenders against religion, including those inciters who are hiding behind the *Purdah*. The Jain Community is second to none in its loyalty and has stood firm through thick and thin with the utmost devotion towards the British Government. It is for the Government now to see that the peace-loving Jains are not molested and their legitimate rights and sacred religious places are protected with care and regard, they are entitled to.

A Jain.

IV

The Jain High School, Panipat.

AN APPEAL.

It is a patent fact that Jain young-men receiving English education in schools and colleges, not being provided with proper religious instruction go without sufficient knowledge about their religion. They are poor specimen of Jainas before the educated world and thus are of no great value to their community.

It is also a patent and yet a painful fact that often times such youngmen who would otherwise have brought honour to their community have turned dissenters and given their sympathies to other religions.

To remedy this state of things in their place the Jains of Panipat thought fit to open a 1st class High School at Panipat where Knowledge of Jainism could be imparted to young-men along with the secular education. Consequently they opened a School in 1909 which is now a High School training students for the Matriculation Examination of the Panjab University. It has during that time addressed itself to the work of the education of young men in the most comprehensive sense of the term. Special attention is given to the moral and religious well-being of the students in the light of the Jaina Teaching. It follows a definite syllabus of Jain religious education which is compulsory. The school has on its rolls nearly 300 students.

Besides, a hostel is attached to it where good and decent arrangements for board and lodging, are provided and there is a Superintendent to train boys to be good Indian gentlemen imbued with love for their religion and loyalty to the King and their Country.

The Management of the school is in the hands of the Jain High School Society, Panipat, registered under Act XXI of 1860.

Now the building of the school is under construction but the School Society has not sufficient money for the purpose. About *a lac of rupees* is urgently needed for the completion of the School and the hostel buildings; hence this appeal.

It is therefore earnestly solicited that charitably inclined ladies and gentlemen will extend their sympathies to the institution and thus help in the propagation of their religion.

It requires no special mention that pecuniary assistance in the cause of education is the best of all charities and blesses him who gives and him who receives. It is confidently hoped that financial help will be accorded to the school in a measure as will ensure its permanence and efficient conduct along the comprehensive lines which it has laid down for itself.

All donations however small will be gratefully accepted and acknowledged and it is expected that this institution will not be

forgotten on auspicious occasions in the community.

Lakshmichand, Rai Bahadur — PRESIDENT

Ram Gopal Jain, B.A. L. L.B. — Pleader, Manager.

V

A Merciful Maharaja.

Sir,

It might give our readers some pleasure to learn that on the last Samvatsari day which fell on 18th August 1920, H. H. the Maharaja Sahib Bahadur of Jaipur, was pleased to order a general *Agta** in Jaipur, unprecedented in the whole history of the state. Such a beginning and noble action was due undoubtedly to the generous and merciful disposition of the Maharaja Sahib Bahadur and his Highness's Councillors for which we offer our heartist Congratulations to all concerned and hope that the noble example set, will be followed by the successors of the illustrious ruler for generations to come. It will not be out of place if we point out here to our readers the chief cause that moved His Highness to issue such an order was the observance of a continued fast for 29 days together by a Sthanakavasi Jain Sadhu at Jaipur.

Jodhpur.

Fraternally Yours,

Kothari Shugar chand Jain B. A.

VI

Dear Sir,

The eighth annual meeting of the Dudhgaon Prasarak Sanstha, founded by the energetic Jains of that town eight years ago, was held at Dudhgaon on 11-7-20. Mr. Balappa Chandappa Dhavate an eminent merchant of Sangli and an ardent Jain, and a true well-wisher of the community, was in the Chair. The great success of the meeting was greatly due to his untiring genius This institution is only one of its kind and is doing invaluable service to the cause of education among the Jains for the last so many years and therefore deserves the support of all well-to-do Jains.

Dudhgaon

Yours truly,
Admuthe B. D.

---

*Agta; signifies the cessation of all work by butchers, different smiths and other workmen, the plying of whose trade is responsible for the loss of life of sentient creatures.

The Jains in the Deccan.

BY

M. S. Ramaswami Iyangar M. A.

Lecturer in History. H. H. Maharaja's College. Vizianagaram.

FOR a scientific student of Early Indian History, the history of the Jains begins from the time of Mahavira, who is supposed to be the *founder* of Jainism. This conception regarding the origin of the faith has unfortunately led scholars to believe that Jaina traditions and literature are unreliable and useless for reconstruction of history. The less well-informed among them went so far as to say that Jainism was an offshoot of Buddhism simply because certain details in the lives of Mahavira and the Buddha are coincidental. Nor was Dr. Hoernle, perhaps the most well-meaning among writers on this subject, any nearer the truth when he said that neither of the sects could lay claim to originality regarding their moral code but that the Brahman ascetic was their model from which they borrowed many important practices and institutions(Vide Hoernle's Presidential address C.A.S 1898.)

With, however, our present knowledge of the Jains and their sacred literature, it is not difficult to prove, as Herman Jacobi successfully attempted in his introduction to the *Acharanga Sutras*, that Jainism, far from being an offshoot of Buddhism or Brahmanism was one of the earliest home religions of India. The simple devotion of the Jains and their homely prayer without the intervention of a Brahman may prove not merely their higher antiquity but what is more important the independent nature of their existence. It is not the purpose of this article to examine the various theories that had been propounded regarding the origin of the Jaina sect. It is enough to assert that Mahavira was not the *founder* of Jainism but that the Great One was a reformer and organizer of the Jaina church, if such an expression be allowed. Mahavira was the last Thirthankara or Prophet, twenty three ' Prophets ' having gone before him.

From Mahavira, however we trace those illustrious lines of teachers and Saints who played an important part in moulding the religious and political life of many ancient Indian States. The son of the Chief of the Natha clan of the Kshatriyas (Nataputta)

Mahavira Vardhamana, was like the Buddha of high aristocratic descent, his father Sidhartha being the head of a Kshatria clan and his father-in-law, the governing king of an oligarchic republic, consisting of Vaisali, Kundagama/and Vaniagama. Born in or about 599 B. C., he entered on the spiritual career at the age of thirty and addressing himself to members of the aristocracy, joined the order of Parsvanatha, which, however, he left after a trial of a year. Discarding then completely his clothes, he wandered about for a period of twelve years through the country of North and South Bihar, Allahabad and to the cities of Kausambie and Rajagraha. He spent the last days of his life in teaching his religious system and organizing his order of societies, at the same time extending his travels as far north as Sravasti near the Nepalese frontier and as far south as Parsvanath hill. After the death of this last Tirthankara which occurred in 527 B.C. the torch of Jaina light and wisdom was carried aloft far and wide by his disciples. He had altogether eleven disciples who between them instructed 4,200 monks. Two disciples deserve special mention, Sudharman and Gautama. These with Jambuswami, the pupil of Sudharman formed the three Kevalies or possessors of true wisdom. Six teachers soon followed in the wake of the Kevalies, the Srute Kevalies who in their turn were succeeded by Seven others the Dasapurvis, namely Vishnu, Nandimitra, Aparajita, Govardhana, Sthula Bhadra and Bhadrabahu.

Bhadarbahu, the last Sruta Kevali, is from the view point of history, the most important figure. Born of a Brahman family, the Saint was destined to play a great part in the religious history of India. His father was a Brahman *purohita*, Soma-Sarma by name. From an inspection of the child's horoscope he perceived that he would become a great upholder of the Jaina faith and so named him Bhadrabahu. The child was soon brought up in the Jaina faith in the house of Aksha Sravaka. Through the instructions of the Swami and other Sruta Kevalies, the boy soon acquired a knowledge of the four great branches of learning *Yogini, Sangini, Prajnyani* and *Prajnatlena* of the Veda of the four *Anuyoga*, of grammar and the fourteen sciences. Eventually with the consent of his parents, he took the *Dikshe* and 'by the practice of *Jnyana, Dhyâna, Tapasu* and *Samyama*, became an *Acharya* It was this *Acharya* that during the days of Chandra-Gupta Maurya led a great migration to the South, so important and

fruitful of consequences. The main incidents regarding the advent of the Jaina sage to Mysore are too familiar to be narrated here. Briefly then Bhadrabahu stayed at Chandragiri Hill and died there while the Sramanas who accompanied him were sent in different directions to preach the Gospel of the Jina. The Mauryan king Chandragupta was one of those who accompanied the sage and after surviving his master for 12 years died in the same place (297 B. C.) This fact of the Jain migration is important as has been well known because it furnishes for the starting point for and account of the Jains in the South and South-west of India. Dr. Lewman says that this migration is the initial fact of the Digambra tradition. According to Dr. Hoernle it is from this epoch that the Jain community which was undivided before, divided into two sects-the Swetambaras and the Digambaras.

After Chandragupta,the Jain heirarchy and succession of Jain saints can be ascertained mainly from Sravana Belgola inscriptions (I, 47, 145, 108 and 54) First Yatindra Kunda, a great sage, Umasvati, the compiler of Tatvartha sutra, Gridhara pincha and his disciple Balakapinchha follow in succession. Then comes Samantabhadra 'ever fortunate' 'whose discourse lights up the palace of the three worlds filled with the all-meaning Syadvada' This Samantabhadra was the first of the series of celebrated Digambara writers who acquired great name and fame in the early Rashtrakuta period. Sravana Belgola inscription No. 54 records some interesting account about him. Samanta's own words quoted from the inscriptions illustrate his eagerness to enter into argument and to proselytise. "At first in the town of Pataliputra was the drum beaten by me. Afterwards in the Malava, Sindhu and Thaka (in Punjab) country, in the far off city of Kanchi...... arrived at Karhataka, (Kolhapur in South Maharata country) strong in warriors,great in learning, small in extent,I roam about oh ! king like a tiger in sport".

A tiger, Samantabhadra certainly was effecting wherever he went the spiritual conquest of other faiths, that before his pitiless logic and powerful exposition, did not dare to lift their heads. Samantabhadra's appearance in South India marks, therefore, an epoch not only in the annals of Digambara tradition but also in the history of Sanscrit literature. He is the author of an important Jaina work the Aptamimamsa, the most authoritative exposition of

the Syadvada doctrine. The middle of the second century after Christ may be taken as the period of his activity.

After Samantabhadra a large number of Jain munies take up the work of proselytism. The more important of them have contributed much for the uplift of the Jain world either in literature or secular affairs. There was for example Simhanandi the founder of the Jain state, Gangavadi, other names are those of Pujyapada, the author of the incomparable grammar Jinandra Vyakarna and of Akalanka, who in 788 A. D, confuted the Buddhists at the court of Himasitala in Kanchi and thus procured the expulsion of the Buddhists from South India.

From what has been stated above it may perhaps be conjectured that the Jains in their early formative period took little interest in secular affairs and that their entire energies were directed towards the work of poselytism. Nothing can be a greater mistake than to suppse so. It is true that for purposes of propaganda of what they considered the right kind of spiritual knowledge they evolved a wonderful organization. * But they were not indifferent towards affairs *mundane* especially when they were likely to promote the cause of Jainism. We also know from the fragments of Magesthenes that so late as the 4th century B. C. the Sarmanes or the Jain ascetics who lived in the woods were frequently consulted by the kings through their messengers regarding the cause of things. In this part of the enquiry an attempt is made to indicate in rough outlines the nature of the vast political influence weilded by the Jains in that part of India, represented in modern geography by the Bombay Presidency and the native State of Mysore and to trace the steps by which that political ascendency was lost. It will perhaps be better if the general reader of this article remembers the following points as regards the political history of the Deccan. He may usefully consult pp. 13-36 of Mr. E. P. Rice's Kanerese literature, if he cannot conveniently read L. Rice's *Mysore and Coorge from the inscriptions* and *Bombay Gazetteer Vol. I Part II*, veritable mines of information on the subject matter of the following pages

* Some of the most learned of the Jains grouped together and divided themselves into various 'Sanghas'. Each 'Sangham' was subdivided into many 'Ganas' each of which again was still further divided into many 'gachhas'. Inscriptions tell us that of all these 'Sanghas' the Dravila—Sangha was the most prominent tha Nandi 'gana' within it being particularly noteworthy.

(1) *The Gangas* exercised their sway over the greater part of Mysore from the 2nd century A. D. to the eleventh century A. D. when they were overthrown by the Cholas. The Cholas did not stay in the country for a long time; they were soon expelled by the Hoysalas who established a seperate dynasty which continued to exist for three centuries (from the 11th to 14th century.

(2) The early chalukyas established their sway about the sixth century and after a vigorous rule divided themselves into several branches (about 615) especially into the Eastern Chalukyas with their capital at Vangi and the Western Chalukyas.

(3) Eastern Chalukyas ruled from 750 to the eleventh century A. D. when their dominions were annexed by the Cholas.

(4) The Western Chalukyas succumbed to the Rashtrakuta power in about 750 A. D.

(5) The Rashtrakutas who thus succeeded to the power of the western Chalukyas maintained their independence down to 973 A. D. when they were defeated by the western Chalukyas who once again established their rule albe it for a short period(973-1156)

(6) In 1156 the western Chalukyas fell a prey to a new power the Kaluchuris who rule for 30 years (1156-1186,)

(7) The Hoysalas, as already mentioned established their dynasty and their sway extended over the whole of Mysore the modern districts of Salem, Coimbatore, Bellary and Dharwar.

The various periods may, for convenience, be-thus indicated:—

(1) The period of the Gangas (2nd to 1,000 A. D.)
(2) „ Early Chalukyas (500-630 A. D.)
(3) „ Eastern Chalukyas (630-1,000 A. D.)
(4) „ Western Chalukyas (630-750 A. D.)
(5) „ Rashtrakutas (750 A. D.-973 A. D.)
(6) „ the Revival of western Chalukyas(973-1156)
(7) „ Kalachuries (1156-1186)
(8) „ Hoysalas (Eleventh century-1326 A. D.)

The Gangâs According to tradition the kingdom of Gangavadi or the '96,000,' country was founded by a Jaina sage Simhanandi. This kingdom according to Lewis Rice lasted for more than eight centuries. The first king evidently the disciple of the Jain sage, was Madhava, called Kunginivarma (2nd cent. A. D,) Jainism became a state creed during the time of a Ganga King Mushkara or Mukara. His predecessors certainly countenanced the

Jaina faith except the third and the fourth kings in the line of Madhava who were devotees of the puranic gods.

His successor Avanita was a Jain, the learned Vijayakirti being his preceptor. Again Durvinita (482-522) who succeeded Avanita was a disciple of the famous grammarian Pujyapada, one of whose students established a Tamil Sangam in Madura. Of the other Ganga Rajas, special mention must be made of Rachamalla Satyavakya, the 21st in succession who tried to revive the 'waning Jain influence, (974-984.) It was during his reign that the famous Chamunda Raja, his minister, erected the colossal Statue of Gommatesvara which 'in daring conception and gigantic dimension is without a rival in India.' The Chola clouds were at this time hanging over the whole of the east peninsula and burst with terrific force on the Gangas who along with the eastern Chalukyas and Rashtrakutas were swept away by king Raja Raja Deva I and his successor. Thus fell an important South Indian Jaina state, a prey to the militant Cholas.

Jainism seems to have been patronised by the early Chalukyas also. Thus Pulikesin II patronised a certain Jaina poet Ravikirthi Vinayaditya, the eighth in succession from Jayasimha of the Early Chalukyas had for his spiritual adviser Niravaditya Panditha. We also learn from an inscription that Vikramaditya II after repairing a Jaina temple gave a grant in connection with it to the great Jaina disputant Vijaya Panditha. But the Chalukyas were tolerent towards other religions also, as is evident from the large number of temples built during the period in honor of the Puranic Gods.

That Jainism was largely prevalent among the Rashtrakutas and that it was the professed creed of many kings are evident as a good many of the extant Digambara works were composed during their sway. Thus Jinasena composed in 783 A. D. his Harivamsa in the reign of Govinda II. Amoghavarsha I was the greatest patron of the Digambara Jains and there is no reason to doubt that he became a convert to that faith. The introductory portion of a Mathematical work by Viracharier called Sarasamgraha speaks of Amoghavarsha as a follower of the Jina. The power of the Rashtrakutas was however waning and owing to a quick succession of weak rulers, the Ganga King Marasimha had to interfere and at last succeeded in giving the crown to his own nephew Indra IV. This Indra who was a Jain

unable alone to maintain his position, died (974 A. D.) taking the Jain vow of Sallekhana. After Indra the political power passed into the hands of the western chalukyas.

Jainism, during the western chalukya period ceased to be the conquering faith that it was. If the traditions of the country are to be believed, the Jain statues and idols in *basties* were thrown away and the *idols* of the Puranic gods were substituted. The rule of the chalukyas was however shortlived for they were overthrown by the Kalachuris in 1156. These, in their turn, had only an ephemeral existence (1156-1186) yet their short rule furnishes some points of interst to the Student of Jaina History. We find that *Vijjala*, the greatest Kalachuri prince was a Jain by faith. But this period is remarkable for the revival of the worship of Siva and for the rise of the Lingayet sect which under the leadership of a treacherous minister of Vijjala, Basava, persecuted the Jains whatever the expounders of *Basava Purana* might say, the fact seems to be no doubt, that this Basava brought about the assassination of the Jaina king Vijjala his own master. According to *Vijjala Raja Charita* Basava was hunted out of the country and in despair he threw himself into a well. But he obtained martyrdom at the hands of his followers. They soon flooded the country with literature written in elegant and simple prose expositary of their new creed Lingayitism. Myths and legends* gathered round the name of leading Lingayets and the somewhat fanatically disposed Lingayets of old soon brought about the subjugation of the Jains in the Kalachuri empire.

It will be remembered that the cholas about 1000 A. D. had conquered vast tracts of what was once Gangavadi. They were soon expelled from Mysore by the Hoysalas ie., the Bellala Rajas. This new dynasty, the Hoysala dynasty lasted down to the time of the Muhamadan invasion. There seems to be no doubt that the early Hoysalas had been Jains. Inscription No. 17 of the Balur Taluka of the Hassan Dt. narrates the story of the origin of the Hoysalas. One Sala, the progenitor of the family while receiving instructions from a certain Jain yati observed a tiger about to pounce on him (yati). The Jaina sage observing this, handed his rod to Sala,exclaiming Hoy! Sala! (oh Sala! Strike!) The tiger was soon killed. From this, the name Poysala or

---

* Read the legend of Ekintada-Rarnaya in the Bombay Gazetter mentioned by Sir Bhandarkar.

Hoysala. Little is known of Sala but his successor Vinayaditya was a disciple of a Jain ascetic Santidevamuni. Next in importance was king Bittideva Bittiga, the famous Vishnuvardhana (1111-1146) who it is said had been converted to Vaishnavism by Ramanujacharya. This conversion of the king to Vaishnavism was a serious blow to the cause of the Jains in South India, for it should be noted that at any rate in ancient times, regal religions alone prospered. Cruelly persecuted by the Lingayets, hated by the powerful cholas and devoid of the mighty support at the hands of Hoysalas, Jainism naturally succumbed just as any faith might, under such distressing circumstances. Nevertheless attempts were not wanting to restore the faith to its original greatness. Thus Ganga-Raja, the minister of king Vishnugopa and after him, Hulla, minister of king Narashima deva tried in vain to elevate the religion. But the rapid rise of Vaishnavism patronised by the Hoysala kings, the systematic and organised opposition of Ramanuja and a number of Saiva leaders and last but not least the brutal ways of the Lingayets contributed to the waning influence of Jainism in the Mysore country.

The Hoysala power lasted till 1326 when the dynasty was overthrown by the Muhamadans. Out of the disorder and anarchy that arose out of muhamadan rule the Hindu kingdom of Vijayanagar arose. Not that Jainism expected a great revival under the aegis of Hindu rulers of the Southern empire controlled by Brahmins. But it is a pleasing fact to note that the kings of Vijayanagar never persecuted the Jains. On the other hand they seem to have patronised them in a way. Take for example the famous Jaina-Vaishnava Compact of the time of Bukka Raja (1353-1377) "As long as the sun and the moon endure" the inscription of Bukka says "the Vaishnava samaya will continue to protect the Jaina Darsana. The Vaishnavites cannot (be allowed to ?) look upon the Jains as in a single respect different". We cannot say that this injunction of Bukka Raja was strictly followed by his subjects. But one thing seems to be certain, that the support given to Jainism by the kings of Vijayanagar gave some stimulas to the followers of the faith. We note that the son of a general of Harihara II (1307-1446) seems to have built a stone temple of Arhat. These incidents are sufficient evidence that the kings of Vijayanagar patronised the Jains, though not to very large extent.

Jainism in Kalinga.

BY

B. Seshagirirow, M. A.,

H. H. Maharaja's College, Viziyanagaram.

(Sometime Reader in Dravidian Philology with the University of Madras.)

THE two Ancient Hindu kingdoms of Kalinga and Andhra (the haunts of the Telugu speaking people from times immemorial) bear marked evidences, epigraphical, archaeological, social and literary, of what may be called "a Jaina period of history and culture." Yet, very few *literary records* of that period have seen the light of day. At the dawn of the literary dialect of the Telugu Language, it no doubt felt the impetus and inspiration of Jaina Literary and Linguistic scholarship. In the present paper, however, I shall endeavour to present a few salient facts about the indisputability of such a "Period of history and culture" and suggest the problem they direct our attention to.

To speak *first* of Jaina shrines misappropriated by later Brahmanism; the *earliest mention* of a Jaina shrine in Kalinga is made in an epigraph S. S. 1015 (A. D. 1093) "on a stone lying on the bank of the Vamsa-dhara, in the village Ronanki in the Chicacole Taluk of the Ganjam Dt. of the S. I. Presidency. The record states that in this year, the 19th year of the Ganga King, Chodaganga Deva, a gift of land was made by queen Lakshmidevi to the temple of *Siddhesvara*. This Siddhesvara is, I take it, a Jaina deity, for, there is an ancient Jaina temple of Siddhesvara Swami at Siddhavattam in the Cuddapah Dt. This temple has epigraphs on its walls dated S. S. 1155 and 1169 during the period of its Saivite appropriation. The Chodaganga Deva mentioned in the Kalinga epigraph belongs to what is known as the Eastern Ganga line of Kalinganagara, which as we learn from the Epigraphia Carnatica, affiliates itself to the Gangas of Gangavadi who were originally of Jaina persuation.

The *latest mention* of such a Jaina deity from Kalinga epigraphs may be traced to S. S. 1248 "on a pillar on the Nagnesvara Swami temple at Dimili (the earliest Dravida colony in the Telugu Country) in the Sarvasiddhi Taluq of the

Vizagapatam Dt. Now Nagnesvara is decidedly a Jaina deity, possibly worshipped by the Digambara sect. Its presence at Dimili signifies, to my mind, that its shrine must have been set up by a 'Dravida Sangha' branch of the Digambara Jains.

To day, these deities, like the Amaranath of Boni in the Bimlipatam Taluq of the Vizagapatam Dt. are regarded and worshipped as different forms of Siva or Isvara. At what period in the political history of Kalinga (the Ganjam and Vizagapatam Dts.) and under what form of Saiva influence this Brahmanic appropriation of Jaina shrines had taken place, it is hardly possible to say in the present state of our knowledge of kalinga history. One may hazard the suggestion, however, that at the period of the epigraphs mentioning them, they must have been far famed as respectable Saiva Shrines.

It would, however, give a false impression of the history of Jainism, if the present paper were to close with the suggestion just hazarded. For, the patronage of Jainism as a distinct religious faith is almost conterminus with this Brahmanic appropriation of Jaina shrines. At Bhogapura, the seat of an ancient *vishya* of that name of Madhyama Kalinga, in the Bimlipatam Taluq of the Vizagapatam Dt., there is an interesting epigraph on a slab lying in the middle of the village. It records in SS 1109 the 11th. year of the Eastern Ganga king Ananthavarma Deva that a merchant Kannamanayaka constructed a Jaina temple at Bhogapura. This patronage lasted down to the 16th: Cy. A. D. For, at Lakkavarapukota in the Sringavarapukota Taluk of the Vizagapatam Dt. there is a damaged record on the pedestal of a mutilated Jaina image preservad in the local Virabhadra temple. It is dated SS 1441 and refers to the image of Bhataraka Jina chandra.

Of the classification of Jainas into Ganas and Sanghas, also there is evidence in these epigraphs and this evidence is of very great importance to the proper appreciation of the history of Andhra culture. From Epigraphica Carnatica Vol. 1, we learn of a "Tivula gana" of Jains in 1050 A. D.; of a "Dravila gana'' in 1058 A, D.; of a "Desi gana" in 1390 A. D. The Nandi Sangha belongs to Dravila and Tivula ganas (Is Tivula an alternative form of Dravila?) while the Mula Sangha belongs to Desigana. In the epigraph of SS 1448 noticed above the Jina Chandra spoken

of is referred to Mulasangha. From the ruins at Ramathirtham in the Vizianagaram Taluk of the Vizagapatam Dt. comes mention of a Sela Sangha. Whether it is Jain or Buddhist or whether the classification into ganas and sanghas was adopted by Buddhism from Jainism or *vice versa* I am not at present in a position to say. Suffice it for the present to illustrate the context in which the reference is made. At Ramathirtham, a lead coin and six clay seals are found, the legend on the latter being" Siri Siva Maka Vijayaraja Selasaghasa". This is translated by the Government Archaeologist as "Of the Saila Sangha patronised by Vijayaraja". "Rano Siva Maka Sada" appears among Amaravati inscriptions and this Sivamakaraja may possibly be an Andhra king. If the reference to Saila sangha to be an order of Jain devotees or monks like the Nandisangha or Mulasangha orders, then, it is clear that Jainism in Kalinga traces its history back to the early centuries of the X'ian era. However this may be, the reference to Mula-Sangha in the Kalinga epigraphs (whether the Saila-sangha belongs to Desi-gana or not)reveals the interesting information that the early source and inspiration of Andhra-kalinga Jainism came from the Desi-gana or Karnataka type of it rather than from the Dravila-gana or Dravida Type. This is one link in the chain of argument pointing to the *Andhra-karnata branch* as distinguished from the *Dravida-malayala branch* of Dravidic Philology and Cultnre. The early Desi-ganas of the Andhra and Kalinga kingdoms must have been emigrants from Gangavadi the original homeland of Kadambas, Gangas and Chalukyas that played such distinguished role in the development of culture in South India.

The kings themselves, whatever faith they may have adopted as there state religion must have so largely patronised Jainism as even to associate their names with the Jain foundations established by their subjects. Of one such instance we learn from a kalinga epigraph dated SS 1109 in which a Jinalaya was established by tbe merchant Kannamanayaka with the consent of the Desi-gana merchants (Desi Rattadlu) at Bhogapura. The point of it is that with this Jinalaya is associated the name of Rajaraja, evidently an Eastern Ganga king of Kalinga.

It is even more remarkable, however, that Jainism should have so far influenced the daily life of people in Kalinga as to induce authorities to accept measurements of land made by the

Jina-Kola rod. A grant of the time of Ananthavarma Deva dated SS 1027 records the gift of land measured by the Jina-Kola rod below the tank at Bhogapuram by Lokanikka Setti who seems to have purchased it from Desi Rattadlu.

How such a religious culture of such a pervasive persuation came to be absorbed by and lost in the latter-day Brahmanic Revival in Kalinga and what traces of this process are yet discernible is the problem which awaits further consideration.

Shree Mahavira Jaina Jnanodaya Society.

Bombay and Rajkot.

Jain Religious Examinations.

OWING to the liberal gift of Rs. 15000(Fifteen thousand)having been made by Sheth Jathalal Ramji, a Sthanakwasi Jain gentleman of Mangrol and carrying on his business in Bombay the above named Society has been founded since the year 1918 having for its objects the encouragement of the study of the Jaina Doctrines by the younger generation in special, propagation of Jainism in general. Among the varied activities of the Society the prominent is the scheme of the Competitive Examinations of Jain Dharma Shikshan, for the students in the various arts and other Colleges and High and middle schools of the Bombay Presidency. The scheme was taken in hand from the start of the society, i. e, from the year 1918; and it is a matter of great satisfaction that students numbering between 300 to 400 of all the sections of the Jains, as well as a few non-Jains compete at the examinations every year.

As for holding the examination it is arranged to open a centre, wherever there are five or more candidates; and examinations are being held at all the centres in the College or school primises, on a particular time and day in January under the direct supervision of the College Principal or school Head master of the place. The Question papers are the same throughout the presidency and competitive cash prizes of the value of about one thousand are being distributed among the successful candidates every year.

It is gratifying to say that the results shown by the students are highly satisfactory as 80 P. c, of the candidates come out successful at each of the Examinatious; and the Examiners express a great delight and satisfaction at the general style and manner in which the candidates answer their papers. Further it is particularly interesting to note that the College students show keen interest fer the study of Jainism, which is undoubtedly a sure sign of great promise.

The course of studies etc. may be had free on application from the undersigned.

All the examinations are held in Gujarati language and competition is open only to the students of the Bombay Presidency.

From the above it will be seen that this is the first and only scheme in our community for encouraging the study of Jainism, among the students receiving their education in Schools and Colleges. Though it is restricted to the Bombay Presidency at present, yet, it is the desire of the society to hold the competition open for the Whole India. This can only be done by Provincial arrangement and with the financial and general support from the public and the enlightened leaders of our community.

The brief account of the society given here will give our readers an idea of its working, scope and success and it is earnestly hoped of all the well-wishers of the Jains and Jainism to give the scheme a due consideration and to make suggestions to ensure the scheme all vigour and success.

Students of the V and VI standards of the competitive examinations will get, the Jaina Gazette free for one year on application to the secretary of the society and therefore those eligible for the same are requested to put in their applications at once and to avail themselves of this offer.

Rajkot, Civil Station. Chunilal N. Vora,

12-8-1920 Hon. Secretary.

Reviews and Notices of Books.

Tattvartha dhigama Sutra by Sri Uma Swami Acharya, edited by Mr. J. L. Jaini M. A., Barrister-at-law, and published by Kumar Devendra Prasad Jain, from the Central Jain Publishing House, Arrah. This is the second Volume of the sacred Books of the Jainas Series, issued under the General

Editorship of Mr. Sarat Chandra Ghoshal, M. A., B. L. &c., &c. It removes a real and long felt want; and is obviously the result of hard work and anxious consideration, We heartily congratulate Jain Dharma Bhushan Brahmachari Sri Sital prasadaji, who assisted Mr. J. L. Jaini in the preparation of the work, as well as Mr. Jaini himself, on the excellence of the Translation, notes, and Commentaries.

It is a constant theme with our seths and Pandits that English-knowing Jains are not sufficiently acquainted with the tenets and principles of Jainism. Let them now take full advantage of the facilities created by Kumar Devendra Prasad, for the study of Jainism by all English knowing persons. If they have any sincere regard for the diffusion and promulgation of Jainism, let the seths of our Community arrange for free presentation of books in English, elucidating the Jaina Philosophy in clear and simple language. The Key of knowledge like Sarva-Darshan-Samgraha of Madhavacharya contains a comparative study of all the important religions of the world, and thus demonstrates the superiority and all-comprhensi-veness of the Jaina Darshana. The science of thought and Practical Path deal with Jaina Logic and the theory of Karma. Then there are excellent translations with commentaries of Ratna-Karanda-shravaka chara, Purusharth Siddhupaya, Parmatma Prakasha, Panchastikayasara, Tattvartha dhigama sutra etc., and other translations of works like Gommatsara are in the Press.

These books may well be presented to successful candidates in Matriculation, Intermediate, and high Degree Examinations of Arts, Science, Law, Engineering and Medicine.

Ajit Prasada.

The Nibandha Ratna Mala is a gem like its illustrious authoress. Panditta Sri Chandabai seems to be almost an ideal widow. She is keeping alive the great tradition of her great souled truly pious brother-in-law, our brother Deva Kumar. Being worn round the necks of our Indian sisters this necklace of Everliving bits of Truth will warm and enlighten their tender hearts, and by strengthening their chastity and purifying their tenderness render them the founders of New Bharatavarsa by their own lives and by their influence upon the males of to-day and upon the next generation of which they are to be the happy mothers. India is pulsating with a broken-dream sleep of half-awake early dawn,

Its life is unsteady. It has not found its ideal. It is not far to seek. It is at the threshold of the heart of each one of us. But selfiishness, and low passions shut the door, and it cannot enter the eternal motor-power of our lives. This ideal is simple. Its name is Ahimsa. Its details are (1) compassion for all Living Beings, human, sub-human. Hindu, Mahomedan; Indian or Non-Indian whatsoever; (2) Truth, specially among men (3) Chastity, especially among Women. Without these no Reforms given by the Government, no Non-co-operation led by any leader in India can ever bear constructive fruit. The seed for this programme eternal must be sown by Jainism in the heart of humanity all over the world. The renowned Jaina lady Chandabai has sown a rich harvest of it in the minds of Indian ladies by this little book and we hail it with unmixed feeling as of a real and far reaching service to Truth and Patriotism. Its 15 chapters and 4 Appendices are well worth perusal. As to the get-up we have said all when we have said that it is printed and published by Kumar Devendra Prasad Jain of Arrah, whose name is a hall-mark guarantee of first-class printing and paper and a thoroughly artistic and aesthetic taste all through.

J. L. Jaini.

A Review of Ponna's Santipurana by Prof. R. Tatacharya' M.A., L.T., This is an excellent and brief review of the famous Kanarese epic poem, Santipurana written by the famous Author, Ponna. Prof. R. Tatacharya reviews the great epic in detail under 13 heads. The first chapter says what Ponna himself tells us as to "how he came to write Santipurana". He also gives us a succession list of gurus down to Jina Chandra-muni, the lord of the poem. "This sage was the patron of poets, disputants; orators and declamators (kavi-vadi-vagmi-gamaki) very liberal and generous, staunch in his adherence to the Jaina faith, an Akalanka in dispute, a Samantabhadra in the quintessence of Jain faith and the author of a Pujyapadacharitra.He was greatly honoured by all the kings of Bharatavani who sought salvation according to Jaina faith through that holy feet of Jinachandra in Paniyavadi? (?Vaniyambadi). Poona's praise of Jinachandra reaches its climax when he says that Jinachandra became Santinatha, the sixteenth Tirthankara when life's course came to a stop. Next we see "Ponna in the Santipurana" where he calls himself, Ponniga, Savana (Sramana, Kurulgala Savana (the monk of pithy

sayings), (Ubhaya) Kavichakraverti (lord of poets in two languages—Sanskrit and Kannada; "none could equal him among the world's Kannada or Sanskrit poets and therefore Krishna III (the Rashtrakuta ruler) wisely gave him the title of Ubhaya Kavichakraverti as he was pleased with the elegance of Ponna's poetry. "In Kannada poetic composition he was a hundred-fold of Asaga, in Sanskrit a hundredfold of the Kalidasa of old, in Imagination he was fourfold (either).

"His poetry is at once deep and soft, nither pedantic nor vulgar, sweet to every ear, praised enthusiastically by pandit and peasant alike. Surely all cannot succeed like Ponna." "Truth came to him from Jain religion, wealth from Kings, reputation from celebrities in literature, while from Indranandi muni (evidently his master,) power of eloquence and the art of declamation. He put to disgrace all the poets of his time in the King's assembly."

"The narrative portion of the subject" (3) enumerates the order of the previous births of Santinatha and some differences are noted between the *Santipurana* and the *Audipurana* of Pampa and between the former and *Sripurana.* Then dealing with the "Portions of the Agama and Dharma" (4) and comparing some details of the Agama portion (5), the learned professor proceeds to examine the Santipurana in the light of Pampa's ideal (6) and says "The poem itself is one long story to show how by charity properly bestowed—*Uttama pâtra dânâ*—Srishena after a series of births finally became Santinatha." Briefly reviewing (7) the descriptive portions, the nine sentiments., the several Vidyas (arts) the metres, aad dialect of Kannada employed in the Santipurana, he gives us an idea of his (Ponna's) excellence and elegance dexterous firmness and self exertion, his fertile imagination, his softness and his characteristic homely diction and his wealth of poetry famous for pleasing the world with some references to some "Opinions of later writers on Ponna's work." who all alike acclaimed "Ponna as the emperor of Idealists." He was one of the distinguished three, Pampa, Ponna and Ranna who alone "could expound Jaina Religion." The writer of the review is of opinion that the Santipurana was composed in the year 935 A. D. A short summary is also given of Births before Santijina as 1. Srishena 2. Bhogabhumija, 3. Srideva, 4 Amitateja, 5, Manichula, 6. Aparajita, 7. Achyutendra, 8. Vajrayudha,

9 Ahamindra, 10. Megharatha 11. Mahendra and lastly as 12. Santijana, the 1·th Tirthankara of the Jains.

The review is bound to be of invaluable help and guidance to those who have the fortune to study the original Ponna's Santipurana' in Kannarese itself.

M. K.

First Principles of the Jain Philosophy, by Pandit Hirachaud Liladhar Jhaveri M. R. A. S etc., etc., Bombay with an Introduction by Mr. L. D. Barnett, M.A., Litt. D. published by the Jain office, Elephant Building Bombay. (Brahmavadin Press, Madras. pp. 44. Price Annas Eight) This is the second edition (1914) of the book of the same name edited first in London (1910). It is affectionately dedicated by the author to the memory of his deceased and ever lamented wife' Manekbai. The little book is very well-written and forms a good manual of Jaina Metaphysics and logic. The scope and purpose of the book may will be infered from Mr. Barnett's introdnction to the Book which we quote below in extenso.

In several important respects the theology of Jain Church differs from the other great Hindu schools, representing a more ancient and in some cases an independent standpoint, which has a peculiar interest to the student of the history of thought, The divergence is strogly marked in the case of the Jain system of logic, which has a peculiar character of its own. The three pillars of Jain doctrine are the classification of being, the " saptabhangi " or sevenfold mode of predication, and the nayas or modes of conception. The second of these seems to have been discovered by Mahavira, the founder of modern Jainism, for whose dialectical warfare it furnished a powerful weapon, and the third may be attributed in its principles to him, while the first was apparently derived from the earliar school of Parsvanatha, on which Mahavira based his doctrine. A succinct summary of this scholastic system has hitherto been wanting in English, and Mr. Jhaveri's able attempt to supply the need will, I trust, meet with the success that it deserves, both in Europe and in India.

M. K.

The Jaina Education Fund Association, Mysore.

(From Mr. Y. Channapa, Mysore.)

The second session of the above Association met on Saturday the 23rd October in the premises of the M. L. Jain Boarding House, under the distinguished presidency of Sriyutha Hirachand Nemichand Sethjee of Sholapur, an eminent personality in the entire Jain community of India, of whose public spirit and libera-

lity it is said that there are few charitable funds and associations which he has not materially assisted and developed. The suitability of the Chairman therefore can be imagined There was in attendance a very large gathering of ladies and gentlemen who had come from different parts of India, all of whom surely have very highly appreciated the interesting programme that was arranged, though a long one lasting for two days. The general meeting, as distinguished from the business meeting, commenced at 7-30 A. M. with the reception of the President-elect which was performed in a very impressive, ceremonial fashion, and concluded at nearly 1 P. M. One noticable feature of the morning session was a fine series of eloquent lectures delivered by influential persons like Messrs. Vardhamaniah, K. H. Ramiah, Padmappa Gunjal, Prof. Chakravarti of the Presidency College, Madras and Sri Nemisagar Varniji, all of whom pointed out in a very touching manner the tragic backwardness in education of the Jain community of Mysore and the poor remedial measures adopted so far. They all reiterated the urgent necessity of girding up of our loins to do something unitedly to push it forward and the irrevocable fate that may result if the present sloth and langour continue any more. The world's race is brisk and we cannot afford to be slow. We are not what we were; we have degenerated. If we are to count for anything among the nations of the world, we must do better, educate ourselves and help others to educate themselves was their burden. Special mention must be made here of Mr. K. H. Ramiah's Lecture which so very homely, supported by familiar facts and figures and therefore highly inspiring. He so moved the audience that it can safely be asserted that the majority of the contributions amounting nearly to eight thousand was due to his influence. This means that the fund has grown up to twenty thousand so far. This sum, as indicated in the Articles of Association, will be utilised for the purpose of advancing the educational status of the Jaina community by means of awarding scholarship local and foreign, translating and publishing the celebrated Jaina works among the English knowing public etc. A third object is to enlighten the Jaina Community in the moral, social and political matters by means of periodical public lectures, and running a high class fortnightly journal under the joint editorship of an English graduate and a well read sanskrit scholar. The said objects

to be achieved to a satisfactory degree requires a good lot of funds, it needs scarcely be said; hence an appeal may be made in this connection to the generosity of the Jaina public at large, the Jains who are proverbially rich, to be of some help, small or great in the practical realisation of the threefold objects the Association has in view.

To return from the digression, the morning sitting concluded with the presidential address that was read to the frequent applause of the audience. The afternoon was occupied by business meeting when several important resolutions were moved and discussed, the secretaries being directed to do the needful in regard to the propositions that were carried. The Secretaries have already taken action on two propositions in regard to communicating by telegram to His Highness the Maharajah of Kolhapur and the Chief of Phaltan the profound gratitude of the Jain community of India for having allayed all slaughter in their States during certain auspicious days. Two evening lectures were arranged-one on spirituality, the other on social reform which were very much appreciated by the audience and the whole business came to a close with " Pujotsavam" at the temple annexed to the Boarding House. The next Morning Professor Chakravarti delivered a learned lecture on 'Modern thought and Jainism' and concluded the meeting. The session terminated with prayer and cheers to His Highness the Maharajah and the Royal Family.

The Jain Conference, Conjivaram.

(FROM OUR SPECIAL CORRESPONDENT.)

The special session of the Jain Mahasabha Conjivaram was held on the 2nd and 3rd October 1920 at the Coronation Theatre Hall Conjivaram to discuss measures for the propagation of the Jaina Religion and the Progress of the Jaina Community. That Conjivaram should have been chosen for a Jain Conference is marvellously in the fitness of things. As the learned President points out in his address at length, a city in which flourished the great Jaina Teacher, Theologian and philosopher Sri Kunda Kundacharya otherwise known as Elacharyar, the reputed author of the famous Tamil classic *Kural*, a city in which great Logicians and acharyas like Samantabhadra and Akalanka won their laurels in philosophical discussions with the non-Jaina thinkers of

the day, and hence a city that is associated with Jaina culture, Jaina Religion, Jaina glory and Jaina history is indeed no mean one. Therefore we congratulate the Tamil Jains on their happy choice of this sacred place for a Jain Conference.

Jains from all parts of the Presidency and Mysore mustered strong to hear the learned discourses delivered on the occasion. This was the first time in the annals of the Tamil Jains that they had a provincial Conference of this type attended by a large number of delegates and with very grand success. From Tanjore and Tiruvalur, from Tindivanam and Tiruparambur, from Madras and Mysore, from Arni and Perani, from North Arcot and South Arcot about 400 delegates in all were present at the Conference representing more than 100 Jaina villages and towns. One other remarkable feature of the occasion was the presence of hundreds of Jaina ladies and their eagerness to listen to the brilliant lectures and speeches delivered by the learned scholars and pandits.

Prof. A. Chakravarti, M. A., L. T., the President-elect of the Conference and His Holiness Nemisagara Varniji of Mysore, who was specially invited to deliver lectures on the occasion were taken in a grand procession from the Sabha premises to theCorona-tion Theatre Hall, attended by Indian Music and Band. Great enthusiasm prevailed all through. Energetic young Jaina Volunteers with silken badges of swastika and Boy scouts did all they could to make the Conference a success. The procession reached the Hall at 5 P. M.

The Hall being a permanent theatre in a big city, there was nothing left to be desired by way of arrangement for accomada-tion for ladies, delegates and public and by way of beautiful decorations. The highly beautiful stage served for a fitting plat-form to the conference. On the platform, in the pit and on the floor were seen large numbers of Jains and non-Jains, Saivites and Vaishnavites Mahamedans and Christians, Scholars and Sadhus, all alike awaiting to hear lectures on Jaina literature, Religion, Philosophy etc.

The Session began exactly at 5 P. M. with Prayer and recita-tion of devout hymns by Sangeetha Vidwan Mr. Ponniya Vadiar.

Mr. A. Doraiswamy Mudaliar of Tiruvalur, the Chairman of the Reception Committee welcomed the President, delegates and other ladies and gentlemen in a brief and beautiful address.

Then proposed by Mr. Parsvanatha Nainar of Madras and seconded by Mr. Bhadrabahu sastrigal of Naval and supported by Mr. T. Ananthanatha Nainar of Kanchi, Prof. A. Chakravarthi, M. A., President-elect took the chair amidst long-continued and loud applause.

Mr. M. Chakravarthi Nainar, an enthusiastic young Tamil Pandit, read out a Tamil address of sweet songs composed by himself, welcoming to the Conference, among others His Holiness Nemisagaravarni Swamiji of Mysore, Prof. A. Chakravarti, Mr. T. Authy Nainar, Editor Dharmaseelan, and Mr. C. S. Mallinath Jain, Editor Jaina Gazette.

Messages of sympathy were then read out to the audience.

Then Prof. A. Chakravarti rose up to deliver his presidential address amidst vociferous Cheers. His excellent, instructive, and beautiful address was listened to with wrapt attention by the audience, only punctuated now and then by cheers and applause. His slow and sedate manner of delivery, his clear voice and effective emphasis, his alluring style and above all, his masterful presentation of facts, historical, social, literary and philosophical, compelled the crowded audience to listen to him patiently with all interest and attention. (Full text of his address is published elsewhere which deserves to be read, more than once with advantage)

With the Swamiji's scholarly lecture on "Creation" the sitting came to a close amidst shouts of Jai! Jai!!

Second Sitting, (3rd. October 1920)

The Conference met at 8 A. M. after a procession to the C. T. Hall. The hall and pit were full even before time. The attendance was large. Sri Nemisagara Varni swamiji was absent owing to indisposition. The proceedings began with a prayer by Vidvan Ponniya Vadiar. Mr. S. Sampathrow Nainar of Naval read and explained the Sanskrit address from the Jain Brotherhood of Arni to the conference wishing it all vigour and success.

The Presidential address was then read out to the audience in Tamil by Mr. C. S. Mallinath Jain, which was heard very attentively by the whole audience, ladies and gentlemen.

Mr. C. Vasupala Nainar of Arni then delivered a short, sweet and lucid lecture on "*Ratna Triya*" and "*Sapta Tattvâs.*"

His clear wringing voice not only compelled the attention of those present in the Hall but also attracted those who were idling outside the Hall. He is one of those few gifted Tamil Jains, who are eminently fitted for propaganda work and who evince great interest in the progress of the Community. Another of such a select few is Mr. Bhadra bahu Sastrigal of Naval an erudite Sanscrit scholar and a popular public speaker, spoke next on "Atma and its Characteristics," with copious analogies.

At 11 A. M. the conference rose up for the morning.

Third Sitting. (3rd. October, 1920.)

The last sitting of the Conference began at 3. P. M. with Prayer and Bhajan by Vidvan Ponniya Vadiar, which lasted for about an hour at the special request of the audience since Mr. Vadiar was an exquisite and able Singer. There was a very large gathering and great enthusiasm prevailed. Sri Nemisagar Swamiji then delivered his scholarly and excellent, and useful and instructive lecture in Canarese on "Jainism not Atheism" which was translated to the audience in Tamil by Mr. C. Vasupala Nainar who was himself a popular speaker. Sri Swamiji's lecture was at once argumentative and humourous, instructive and interesting. A Sadhu, declaring "the Glory of the Thirthankaras" and preaching "the Gospel of the Jina" to a lay audience, and exhorting them to listen to his arguments patiently and judge for themselves, the Truth of the statement that Jainism is not an Atheism, but only a typical theism in the fullest and correct connotation of the term, recalls to our memory the glorious days of brilliant Jaina disputants and great preachers, of Akalanka deva and Samanta Bhadra in the self same sacred City of Kanchi. The learned lecturer was about to conclude saying that he had already taken two hours and more, when the audience requested him to proceed with his able discourse. But Swamiji took his seat in consideration of the long programme and limited time briefly concluding his discourse amidst long-continued cheers and applause.

Mr. Parsvanatha Nainar of Madras delivered a short and instructive lecture on "Ahimsa" quoting several interesting passages from Jain and non-Jain Kavyas and didactic poems. Then Mr. Vasupala Nainar spoke well, in his characteristic impressive way, on "*Saddharma.*"

At 7 P. M., began the highly substantial and studied lecture on "Jainism, its History and Philosophy" by Mr. C. S. Mallinath

Jain, Editor, Jaina Gazette Madras. The lecturer spoke at length in sweet and simple Tamil on the supposed origin of Jainism, its contribution to Indian literature, civilization and art. He very ably established the fact that Jainism was neither an off-shoot of Buddhism nor of Hinduism nor an admixture of the two but an independent system of thought which is acknowledged to have been quite prevalent during the days of Lord Mahavira and earlier still during the lifetime of Sri Parsvanatha. History and tradition are not bold enough to completely deny the existence of Nemi Natha the cousin of Sri Krishna, the Lord of the *Gita*. Further the Rig Vedic hymns and Hindu puranas, light up the dim days of yore and reveal to our eyes the sacred Personality of Bhagavan Sri Rishabadeva and those who followed Him and thus Jaina tradition is gaining currency as an important part of Indian History. The lecturer quoted passages from the Rig Veda and other puranas in support of his contentions. His substantial lecture was heard with wrapt attention both by Jains and non-Jains and was highly appreciated.

Then Mr. Subramania Desikar endeavoured to prove that Jainism was in full swing in Karnataka Desa 5000 years ago.

Subsequently important resolutions were moved by Mr. Bhadrabahu Sastrigal and seconded by Mr. C. S. Meghakumar, discouraging 1, Infant marriages 2, Extravagant expenses and advocating 3, Education, and 4, Trade and Industries.

Then Mr. Kumara Venkatacharya, an experianced Vakil of the place in expressing his views on the conference said that he was the mouthpiece of the whole non-jain audience, and that for the last several years he had not seen such a well-conducted and excellent conference as that at which he was fortunately present, that he learnt a great deal during those two days about Jainism and that it was not merely Jaina Religion but Jnana Religion too. (Hear, Hear, Cheers).

The President then rose up and said in the course of his concluding remarks, that the Jains of this province are in a very unsatisfactory condition and that they should adopt remedial measures forthwith lest complete gloom should envelop them. Then the possibilities for improvement and success were pointed out in a forcible manner. Finally he requested the Jains to bestow immediate attention on the educational problem and assured them of

his co-operation and help whenever needed. Thanking the Reception Committee for electing him to preside over such a solemn and grand occasion he took his seat amidst loud and long-continued cheers and applause.

Mr. A. Doraiswamy Mudaliar proposed a hearty vote of thanks to the learned president who guided the proceedings of the conference so excellently, and a noless hearty vote of thanks to Sri Nemisagar Varni Swamiji of Mysore whose scholarly discourses illumined the deepest recesses of the head and heart, for,

> " Truth from his lips prevailed with double sway
> And fools who came to scoff, remained to pray ".

Mr. T. Ananthanatha Nainar, in seconding him, expressed his heartfelt joy and satisfaction at the unprecedented success of the Jain Conference, the like of which he had not seen till then, and thanked the President, Swamiji and other lecturers, delegates, members and visitors who all contributed not a little to the complete success of the conference.

Mr. Baladeva Nainar supported him in a few choice words.

Then after the President was garlanded and sweet flowers and pansupari were distributed to the audience he declared the conference dissolved at 9 P. M. amidst deafening cheers and applause. The President and Swamiji were taken to their residence in a grand procession with music, Band etc., amidst shouts of Sri Nemisagara Swamikijai! Professor Chakravarthi Ki Jai !! Jaina Dharma Kijai !!!.

The kind and generous hospitality extended by the Jaina Fraternity at Conjivaram to all those who were present at the conference deserves special mention and the Unity which they exhibited is indeed worthy of praise.

The Jaina Volunteers and Boy Scouts rendered valuable services for which they also deserve to be thanked.

Notes and News.

For obvious reasons the first note we have to pen is about ourselves. We strove our best to avoid all delay but alas! we could not successfully withstand all adverse circumstances. Nowhere in India was the labour trouble involving Printers' strike etc., so keen and annoying as it was in Madras. Some idea of it can be

had when we say that the *Fort St. George Gazette*, the official organ of the Madras Government, which has both power unlimited, and purse inexhaustible, to back its cause, could not surmount this difficulty with the result that two of its issues were suspended. The Press which is printing our Gazette and many other presses here had to be closed for two months together on account of Printers' strike. Need we then explain the delay in the publication of the Jaina Gazette which has neither a press of its own nor enough funds to support it in times, of urgent necessity. The subscriptions to other periodicals have been increased recently in view of the enhanced cost of production and distribution whereas we retain a rate of subscription which was hardly sufficient to maintain the journal a decade ago.

Ever and anon we have reiterated, that it is almost the religious duty of every educated Jaina to subscribe to the Jaina Gazette and thus increase its circulation and stability. Fortunately for the Jains many erudite scholars in India, Europe and America are evincing great interest in Jaina History and Philosophy, and some of them have promised to favour the Jaina Gazette with contributions from time to time on subjects literary, social, Historical and philosophical. It is indeed a happy augury and we doubtless see a new era of revivalism and progress. Then, Our Gazette the only Journal of our community, conducted in English, and having a wide circulation in foreign countries, is bound to be of invaluable service to the community. But the inevitable support of the Jaina public will be a chief factor in deciding its destiny.

* * *

As we are writing this we are glad to hear that the **Bharat Jaina Mahamandal** and the **Jaina Political Conference** meet at **Nagpur** on the **27th, 28th and 29th of December 1920** when the Indian National Congress, Moslem League, and other conferences will also hold their annual sessions. Mr. Padmaraji Jain will preside over the deliberations of the Jain Political conference. Mr. Gopaul Prasadji, Pleader, Damoh is the President of the Reception Committee, Mr. Chiranjilal Badjatey being the secretary thereof. The object of the above conference is to adopt and give effect to the Resolutions of the All-India congress so far as the Jain community is concerned. The fee for becoming a member of the Reception Committee will be Rs. 5 and the delegate's fee is fixed at Rs. 2. The lodging will be free for delegates

and they have got to send in their forms to Mr. Ajit Prasadji, Ajitashram, Lucknow with signatures of 5 Jaina Gentlemen.

Mr. Maneklalji Kochar of Narsingapur is the chairman of the Reception Committee of the Mahamandal and Mr. T. D. Shravancy is its Secretary. A very interesting programme has been drawn and many Scholars and Pandits, leaders and lecturers of our community and delegates from all parts of India are expected to be present. Nagpur is in an advantageous position to all being the Central City in the Central Provinces of India. We would request all Jains, Digambaris Svetambaris and Sthanakvasis, to forget their differences once for all and to muster strong at Nagpur during the Christmas week when important resolutions concerning the welfare of the community are to be considered and carried out. We heartily wish the gatherings all vigour and success.

* * *

The Jain Conference at Kanchi was a grand and unprecedented success. Prof. A. Chakravarti's presidential address is worthy of the serious attention of Jains and non-Jains alike. The Non-Jains may well profit therefrom by appreciating the influence of Jainism on Hindu rituals early in the Vedic period, and later in the South of India, where animal sacrifices in Hindu places of worship are not so common as in the North, by cultivating a fellowship with their Jaina brothers, and by not confusing Jainism with Buddhism.

The Jainas may well realize their own lethargic condition, and the ill-directed expenditure of their money and energies, in undesirable directions. Professor Chakravarti has aptly remarked that the 50 lakhs which have been proposed for expenditure by the Digambars in litigation against Swetambaras could be much better, spent in founding a well-equipped Central Jaina College.

Early marriages and extravagant expenditure in their celebration, have been undermining and ruining the community everywhere, and the rich and leading Jainas are still indulging to their hearts' content in these self-destructive practices. Education is still at a discount with the Jainas—the Jainas who believe in Jnana as the essential and inherent quality of the Soul—and well-to-do Jainas still are of opinion that education is for the poor who have to earn a livelihood by their own personal efforts. These are as the learned Professor sadly remarks, the characteristics of a degenerating society. We wish his address would enlighten the Jainas to their duty to themselves, and the non Jainas to get rid of their prejudices against Jainas and Jainism.